June 1, 1959

# PRESBYTERIAN LIFE

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PRESBYTERIAN AND REFORMED

# JUBILEE

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# JUBILEE

## a 400-year search for faith and freedom

Each year in northwest Italy a group of mountain people gather together to celebrate a victory. Dressed in traditional garb *(see photo above)*, these sturdy villagers commemorate the day early in 1848 when they were granted full civil rights by the Italian government after centuries of torture and persecution.

These people are the Waldensians—spiritual descendants of Peter Waldo, a twelfth-century businessman from Lyon, France, who founded the world's first "Protestant" church shortly after 1170.

The Waldensians are charter members of the World Presbyterian Alliance, a group of national church bodies throughout the world who in 1877 began Protestantism's first major venture in interchurch cooperation. Today the Alliance has seventy-three members in fifty-six lands with a total constituency of some 45,000,000. The United Presbyterian Church U.S.A. is the largest single member of the Alliance.

The Waldensians, the United Presbyterians, and the other members of the World Alliance are joining together in 1959 and 1960 to commemorate a series of major anniversaries in the life of the Presbyterian and Reformed churches.

These anniversaries include:

**1509**—The birth of John Calvin.

**1559**—The founding of the Geneva Academy, forerunner of the University of Geneva, by John Calvin.

**1559**—Publication of the definitive edition of Calvin's *Institutes*, the volume which most historians say turned a religious revolt into the Reformation.

**1559**—Formation of the world's first national Presbyterian Church—the Reformed Church of France.

**1560**—Formation by John Knox and his compatriots of the Church of Scotland, parent body to most of America's Presbyterian Churches.

**1859**—Founding of the Presbyterian Church in Brazil.

Celebrations and special events in Europe and South America will highlight this special Jubilee period. The editors of PRESBYTERIAN LIFE are grateful for the opportunity to share in this Jubilee with the current issue and with other special Jubilee coverage during 1959 and 1960.

# PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY
CONTINUING
The Presbyterian AND The United Presbyterian

JUNE 1, 1959


THE COVER brings us two mosaic portions from the famed Chapel of the Reformed Faith at The Brick Presbyterian Church, New York. The large circle contains the ancient symbol for "Jesus Christ, Sun of Righteousness," and represents part of the Seal of the City and Church of Geneva. The inscription reads, "Sun and shield of the church of Geneva." The small shield holds the heart in hand —personal seal of John Calvin.

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## MEDITATION

*by Arthur R. McKay*

# THE SERVICE

THE contemporary church in America shows many outward signs of growth. Attendance is up. Finances are good. Church schools are bulging at the seams. New church buildings are going up by the thousands. We've never had it so good, with more than one hundred million church members in America at latest count.

Yet many have come to suspect that the current popularity of the church and the contemporary fads in religion have been unworthy of the allegiance they have received and the adherents they have won.

**That sweet brand** of religion which promises peace, poise, and prosperity as the inevitable outcome of faith and church membership is little better than chicanery. There is no cross in it.

And that other brand of religion which, although it speaks much of the cross and the shedding of blood, ignores the social dimensions of the gospel, thereby setting people at ease in the midst of today's troubling and disturbing issues, is very little short of an "opiate for the masses." There is no full gospel in it.

The Scottish theologian James Stewart has asked the right probing question when he writes: "Why is [our religion] not effecting a more radical transformation of the human scene? Why are our own lives not being delivered more thoroughly from compromise and defeat? Why is there not created a church aflame with faith, free from the scandal of division, and inspired in all its members with a consuming passion to bear witness to Christ?"

What confronts us today is what Kierkegaard called in his own time "a vaporized Christianity." The religious generalities and the innocuous platitudes of a pallid and anemic Christianity are our basic problem.

**The first task** of the *servant church*, therefore, is to assume the fundamental service of proclamation, to speak a clear and definite word about Jesus Christ, the Living Word.

But to proclaim what, in times which Dorothy Sayers has called those in which "any stigma will do to beat a dogma"? That there was a man named Jesus who came out of Nazareth with a word of good will on his lips and peace in his heart? That those who walk in this man's way do good works and practice brotherhood? Yes, of course, but more than this —far more.

Our gospel is no mere recital of the glorious manhood of the Galilean Master. Nor is it the announcement of a revised and superior ethic. To proclaim a new moralism and call *it* the gospel is to lose the very central fact of Christian faith and life. Such an announcement sends forth no challenge worthy of God's mighty act in Christ. It brings no new hope to a world weary of self and sin.

The *servant church* is called to proclaim that this man was the very Son of God, the Lord and Savior of men. We are charged to declare the glad tidings of the Resurrection, the thunderous proclamation that sin has been defeated, that God is victorious over death and sin, that the grave has no dominion over him. Our good news is certified by a risen and regnant Lord.

**To accomplish this** task will take more than the reiteration of the Biblical language, which signifies little to a generation that is Biblically illiterate. It will take more than a restatement of the Westminster Confession, more even than a rediscovery of the superb theological scheme of John Calvin. Our contemporaries don't know Calvin from Lord Calvert, or Westminster from Wilmington, Delaware.

So the first task is not to formulate an impeccable theology, important as that may be. Rather, it is to find ways to avoid reducing the acceptance of God in Christ to mere verbal assent, to seek creatively and imaginatively the contemporary manner of speaking which will lay bare the gospel for twentieth-century men and women in language they understand, in order that they may meet the Living Word, Jesus Christ, whose servants we churchmen are.

Let us turn now to a second problem which confronts the church today as it seeks to serve the Lord. Its failure to speak a clear and definite word about

# OF THE CHURCH

Jesus Christ has prevented many contemporary men and women from having any clear idea as to what the church of Jesus Christ really is, but its failure to exhibit many living acts of love for the community as a whole has led equal numbers of today's men and women to regard the church as irrelevant to the crucial issues of their lives.

**Sometimes the church** is guilty of a kind of pietism which seems to cut it off from all the agony of a broken world. It declares the gospel of the Resurrection, and calls men and women to newness of life. It promises regeneration to all who enter its doors, but it shows little love and compassion on the matters which troubled members and outside seekers find most burdensome.

For illustrative purposes, let us take two of the problems which confront us in the United States, problems with devastating personal and social consequences: alcoholism and marital discord. What is the good word from the church on these?

Well, the alcoholic is not welcome in The United Presbyterian Church U.S.A. The good and decent folks can't be expected to associate with him. After all, the First Presbyterian Church is not a Skid Row mission, or a unit of the Salvation Army.

If an alcoholic persists in seeking help in the fellowship of the church, naively assuming that the folk who do all this talking about love and acceptance really mean business, he is due for a real shock. Of course, a compassionate pastor may refer him to Alcoholics Anonymous, and a magnanimous elder may send a basket of food to his distraught family, but to find acceptance, the alcoholic must ordinarily go outside the church for it.

In the main, this is so because the church moralizes the problems of men. It treats the symptoms, if it does anything at all, and ignores the causes. It doesn't really care. It prefers peace and quiet and order to disturbance, disquiet, and the ardor which is prerequisite for the reclaiming of troubled men and women.

Too harsh an indictment? I think not. The failure of the church to be a "fellowship of the concerned," to be a community in which the members "bear one another's burdens," is all too easily documented.

**Let us look at marital discord.** The church has yet to undertake a realistic consideration of the factors which cause marriages to run on the rocks and, finally, to break up. In legalizing certain aspects of the Biblical tradition, it has succeeded only in isolating itself from a society which needs desperately to know the power of Christian love to reconcile families and restore broken spirits. Few of our contemporaries regard the church, therefore, as having anything really significant to say on the subject of either marriage or divorce, and even fewer of them have experienced understanding, love, and compassion in the fellowship of the church when discord has struck their homes and families.

**It is high time** that the church stopped acting as though it were a club for saints and began serving as a school for sinners. The *servant church* is called to seek and to identify itself in Christ's name with the lost and the dying, in order that it may be able to speak a saving word.

The task, then, is not to "give them the word," but to confront them with the Living Word, Jesus Christ, and that in language which is meaningful to them and relevant to their true situation. It is not to stand off at the side of life offering band-aids and panaceas, but to enter into the thick of it as true servants of the people the Servant Lord himself came to redeem.

When the church knows the good news of a risen Lord, it will know the measure of self-sacrifice to which it is called in his name. And in the midst of such self-sacrifice it will come to know its own true nature as servant to all his people.

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# A Time of REDISCOVERY

## A brief outline of the Protestant Reformation of the sixteenth century

"If there is anything that the Reformers were *not* doing," writes Robert McAfee Brown in *The Significance of the Church,* "it was inventing a new religion or a new Church. They were doing precisely the opposite.

"Consider the Christian Church," Brown continues, "as a ship that had been sailing on the sea of history for a long time. It had picked up a great many barnacles, which made it hard to keep it on its proper course. It had been through such severe storms that some of its equipment had gotten washed overboard. What the Reformers did was to take the ship into dry dock, chip off the barnacles, and restore the lost equipment, so that *the same ship* could be launched again and fulfill its proper task."

The back-to-the-Bible movement now called the Reformation did not spring newborn from the brain of Martin Luther. For at least three hundred years before the Reformation, complaints about the Church's policy and practice had been voiced, most conspicuously from the bishops and cardinals of the upper reaches of the hierarchy. Later, when the Reformers railed against abuses, they could quote in support some of the eminent princes of the Church.

The sexual misbehavior of priests and nuns was a laughingstock from one end of Europe to the other. In the late Middle Ages hardly an author failed to include some complaints of the immoral example set by the priests.

The sale of God's mercy (called "indulgence") was despised by clear-thinking men both in clergy and laity. Yet many promoters of indulgences played heartlessly on the credulity of the bereaved, luxuriating in cruel word-pictures of the tortures of the damned. The rule-of-thumb estimate on salvation was that of every one thousand men on earth one would be saved, the other 999 doomed to suffer in hell forever, or in purgatory until their survivors came through with the cash.

Between 1215 and 1512 nine world-councils discussed the need for reform, each confessing the failure of its predecessors, then failing in its turn to make any significant improvement. Several of these assemblies considered raising the moral standards of the clergy by permitting marriage to priests and nuns, but decided against it.

The prestige of the clergy steadily declined. In 1515 (two years before Luther posted his famous ninety-five theses) the Bishop of London wrote to Cardinal Wolsey that the people of London were "so maliciously set in favour of heretical pravity that they will cast and condemn any cleric, though he were as innocent as Abel." The next year in that city Thomas More's *Utopia* was published and freely read, although it was as revolutionary in theology as in politics and made the suggestion—unthinkable to the orthodox—that in the perfect state all religions would be tolerated.

But it was in Germany that the man, the place, and the time for rebellion conjoined, then spread rapidly throughout most of Europe.

### GERMANY

In 1517, at Wittenberg, Martin Luther challenged all comers to debate on ninety-five propositions concerning the system of indulgences. The peddling of indulgences had been stepped up to help finance the building of the basilica at the Vatican, still the largest church in Christendom. "As soon as money in the coffer rings, the soul from purgatory's fire springs," the people were told.

In this situation young Luther found many ears eager to hear a contrary doctrine. In his study of the letters of the apostle Paul, Luther had become convinced that a man is saved, not by good behavior or the coins of his survivors, but by his faith in the power and willingness of God to save him. This doctrine, justification by faith, was one of the major Biblical principles rediscovered by the Reformers.

Politically, too, Germany was ripe for open revolution against the power of Rome. The old Holy Roman Empire, theoretically the temporal government of Europe, was almost dead; many of the princes of Germany were nearly-independent rulers, and were flexing their muscles. Many were in a mood to defend a "heretic" merely as a means to flout the waning power of the emperor and the pope. Thus Luther, when threatened with death at the stake, was spirited away by the elector of Saxony and was hidden for ten months in the castle of Wartburg.

Thanks in part to the active printing industry in Germany, Luther's ideas spread rapidly and won the allegiance of whole areas of the country. A long struggle, both political and religious, developed among the three hundred German states. There were many conferences, some battles. Roman Catholicism was forced, time and again, to negotiate on equal terms with the Protestants—the first real breach in the medieval unity of the Church.

Finally, nine years after Luther's death, an uneasy peace was settled on the principle that each ruler should choose his religious position for himself. His subjects must agree, or emigrate. About half of Germany became Protestant, and so remained.

## SWITZERLAND

Meanwhile in Switzerland the branch of Protestantism to which American Presbyterians belong had been taking shape. Even before Luther had thrown down his gauntlet to the Church, priest Ulrich Zwingli in Zurich was preaching against Roman corruption. The year after Luther's ninety-five points, Zwingli threw an indulgence-seller out of his canton (county). In 1524 he married, in open defiance of Rome.

Zwingli made his city Protestant, as it remains; but in 1531 he was killed in battle with Roman Catholics from the rural areas.

A larger place in the Reformation was taken by Geneva and by its dominant personality, John Calvin *(see page 9)*. Under his leadership Geneva became known as "the Protestant Rome," a center of Presbyterian-Reformed thought and action from which leaders went to Holland, Hungary, Scotland, and England and established churches which remain to this day.

## FRANCE

There were Protestants in France three hundred years before the word *protestant* was coined in Luther's day *(see page 2)*. While Protestants have never comprised a majority of Frenchmen, their contribution of ideas and men to the Protestant world has been substantial.

A few years after the Reformation broke out in Germany, the Waldensians, who had survived medieval persecutions in thirty remote mountain villages in France, joined themselves to the Lutherans. Shortly thereafter an army attacked them, burning twenty-two villages and killing three thousand men, women, and children.

After the first publication of Calvin's *Institutes* in 1536, French Protestants began organizing themselves along Reformed (Presbyterian) lines and acquired the name *Huguenots*. By 1562 there were 2,150 Huguenot churches, but sporadic savage massacres reduced the number to 950 in 1598. Three hundred thousand Huguenots fled France, many of them coming eventually to America. In 1598 the Edict of Nantes granted toleration to the Protestants, but they never again became a large force in the population.

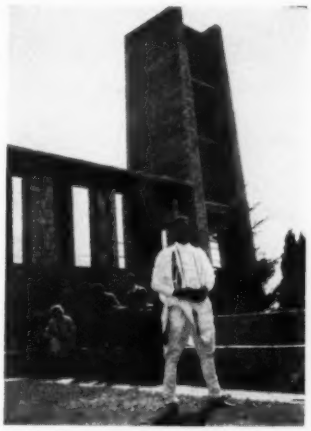
## THE NETHERLANDS

The Dutch welcomed the Reformation early, many of them becoming Anabaptists. Yearning to break free of the tyrannous rule of Spain, however, they soon found militant Calvinism more attractive than pacifist Anabaptism, and Dutch Protestantism entered the Presbyterian-Reformed family.

A world-famous result of the Dutch Reformation is the religious painting of Rembrandt, first major artist who re-

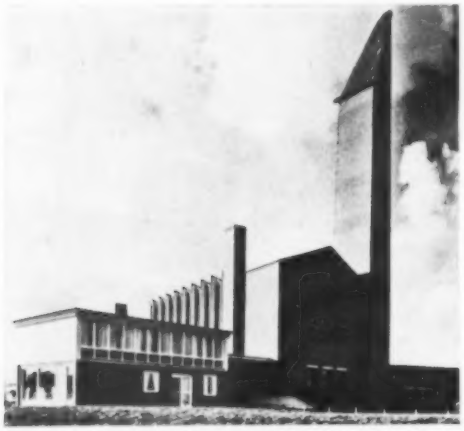
## IN THEIR FOOTSTEPS—IN OUR TIME

**GERMANY—A class of young men and women study the Bible in order to give private—and sometimes secret—Christian instruction to children in Communist-controlled East Germany.**



**ITALY—An African Christian student from Addis Ababa, Ethiopia, dresses up for conference at Agape, famed Waldensian youth center in the Alps near city of Turin.**

**FRANCE—This French Reformed pastor, a former national ski champion, must, like many fellow pastors in Switzerland and Italy, keep in shape for rugged pastoral duties.**



**NETHERLANDS—This three-year-old Dutch Reformed church near Amsterdam serves a congregation of some 8,000. A basement neighborhood center is visited by 2,500 people per week.**

**SCOTLAND—To bring church to the people, Presbyterian pastors join soapbox orators at "The Mound," Edinburgh's Hyde Park, and answer both hecklers and serious inquirers.**

**HUNGARY—A young Hungarian Reformed pastor who escaped the Russian counterrevolution in 1956 speaks to fellow-refugees in small temporary chapel located somewhere in Austria.**

jected traditional Biblical painting and interpreted the Bible from his own study and experience *(see page 19)*.

The Spanish sent the Inquisition to the Netherlands and tried to suppress the Protestants with a reign of terror. But after a bloody, sixty-year struggle, Holland became independent, with the Dutch Reformed Church the dominant faith. The southern part of the Netherlands, now Belgium, remained Roman Catholic.

## BRITAIN

Henry VIII (1509-47) broke with Rome and persecuted Catholics. "Bloody" Mary (1553-58) returned England to Rome and persecuted Protestants. Elizabeth I (1558-1603) established Protestantism as England's faith, but put a stop to the persecution of Roman Catholics.

Presbyterians never became as numerous in England as the Anglicans, but they were to play an important part in English politics and in the settlement of America.

But Scotland, under the tumultuous leadership of John Knox, became solidly Presbyterian. Knox had studied in Geneva with Calvin, and had the same vein of iron in his character. He did not hesitate to argue religion with his Roman Catholic monarch, Mary, Queen of Scots. He organized the Church of Scotland with a representative form of government. Historians credit Knox with inspiring the love of learning and extremely high level of education which still prevail among the Scottish people.

## HUNGARY

The Presbyterian-Reformed movement spread rapidly in Hungary in spite of the country's being ruled partly by the Muslim Turks, partly by the strongly-Roman Hapsburgs. Ninety per cent of Hungary became Protestant. Although the Roman Church later recovered much of its loss, there are still more than two million Presbyterians in Hungary.

## SPAIN AND ITALY

Although Lutheran and Calvinistic ideas penetrated into Italy and Spain, the Inquisition was so ruthlessly efficient that Protestantism never became a serious threat to the Roman Catholic uniformity of those countries. In Italy a few communities of Waldensians survived in the remote northern mountains, and their descendants now comprise the major Italian Protestant group, which numbers about 40,000. In Spain there are now about 30,000 Protestants *(see page 28)*.

In conclusion, of the many Biblical ideas recovered from oblivion by the Reformation, at least five have been central in subsequent Protestant thinking. *Justification by faith* restores the New Testament assurance that salvation is the gift of a loving God to all who will accept it. The *authority of Scripture* sets a criterion by which the Church, and church tradition, must be judged. The *priesthood of all believers* asserts that every Christian, lay or clergy, is to minister to his fellow Christians in the association of the Church. The *sovereignty of God*, emphasized in the Presbyterian tradition, acknowledges that men are ultimately responsible to their Maker, not to any man or group of men in either Church or state. The *doctrine of the calling* declares that God calls some men to the clergy, others to government, commerce, agriculture, and other occupations; that none of these confers any spiritual merit denied the others; that all honest work can be performed to his glory; that all tasks are equally sacred in his eyes.

# Dazzled by Grace and Glory

John Calvin wanted only "a quiet place" to pursue his studies, but he was prodded by God to become a man of action in the turbulent years of the Reformation.

*by Graydon E. McClellan*

OF THE major sixteenth-century Protestant Reformers, John Calvin has had the worst press in modern times.

Present-day Americans know very little about Calvin except that he was a stern-visaged zealot with a pointed beard who inspired the burning of Servetus, the hanging of witches, and a puritanical ban on dancing. They picture him vaguely as a frightful sort of fanatic who was bent on wringing all the spontaneity and pleasure out of life. To many American Protestants, a Calvinist is something an enlightened person wouldn't dare be.

Our purpose here is not to excuse Calvin for not breaking away any further than he did from the sixteenth-century Roman Catholic treatment of heretics—we could wish that he had purged the Reformed group of every last vestige of the old church's Inquisition.

But good sportsmanship requires us to say that the only aspect of the popular impression of Calvin that can be cited without extenuating historical background data, in fairness to the man, is the fact that he had a pointed beard. For example, Servetus was burned by Calvin's Protestants only because he had escaped from the Roman Catholics, whose intentions toward him had been no less hot; witch-hunting was practiced for centuries before the rise of the Reformed church; and Geneva's "pleasure making" was of a notoriously bawdy nature.

The amazing thing about John Calvin's story is not his ethical fallibility, but the way he made theology pertinent to the life and government of the people. Let us note something of the part Calvin took in the development of Western democracy and modern Protestantism.

On a Sunday in the spring of 1538, John Calvin preached his Easter sermon. He refused to administer Communion to the angry people of Geneva. He had been forbidden by the city fathers to preach that sermon and had been threatened by the populace with a cold bath in the Rhone River if he dared deny them Easter Communion.

He dared. There could have been no other outcome, for John Calvin was so much dazzled by the grace and glory of God as to be disdainful of all the pretensions of men. In the closing paragraph of his *Institutes of the Christian Religion*, he had cautioned the elect about the inviolability of conscience. "The Lord, therefore, is the King of kings. . . . If they [that is, the governors] command anything against him, it ought not to have the least attention. . . ."

On Easter Sunday, 1538, he was practicing what he had preached.

A close look at this incident over preaching and Communion offers important insights into the character of John Calvin. In that year there was high tension between the Genevan city government and the ministers. The right of the church to supervise its worship for itself was clearly the issue. Calvin and his pastoral associates resented the political interference, but everyone expected the preachers to back down.

On January 4 the Council of Two Hundred (one of several councils in the

## DAZZLED BY GRACE AND GLORY

*(Continued)*

complex civil system) had forbidden the ministers to exclude anyone from Communion. The annual election a month later had increased the number of city fathers unfriendly to the churchmen. Ministers were ordered to avoid political questions and stick to the Gospel. The Two Hundred, with supreme confidence in their own judgment on ecclesiastical matters, and pointed skepticism of clerical opinion, had prescribed for the Genevan churches the rites of the city of Berne, which were unacceptable to Calvin and his associates.

The church was being made a tool of the state, and ministers tutored by Calvin would not tolerate it. Thus the battle was joined over the freedom of the church. Matters came to a climax when the blind pastor, Corauld, castigated the councilmen and their supporters from his pulpit. In retaliation the magistrates ordered him to clear any future sermons with them before going into the pulpit. He responded to this unbearable stricture with even more vehement preaching and was promptly thrown into prison.

The magistrates offered to delay the introduction of the Bernese ceremonies if the other ministers would agree to the deposition of Corauld, but the pastors refused this compromise. On the Saturday before Easter the magistrates sent the sheriff to order Calvin to "preach and administer the Communion next day according to the form" of the Bernese ceremonies. He rejected the order and was immediately commanded not to preach on Easter morning.

But of course he did.

He was not sure that he would live to do so, however. During the night an aroused populace fired muskets before the ministers' houses, shouted obscenities, and threatened violent reprisals against any pastors withholding Easter Communion.

The next day both Calvin and his friend William Farel defied the prohibition, mounted their pulpits, and preached the Gospel as they saw it in that particular moment of Genevan life. It was unflattering to their opponents, to say the least. Then they refused to serve Communion according to any form to a people guilty of "such disorders" and "ridicule of the Word of God."

The government could not take this lying down. It called a General Council of the people and had the offenders—Calvin, Farel, and Corauld—banished from the city. When the sheriff brought the banishment order, Calvin reportedly said, "Very well, had we served men we should have been ill rewarded, but we serve a great master who will give us our reward."

Calvin did not repent of the stand he had taken in the above affair, and his action rammed a bar of tempered steel into the structure of the Reformed church. He did admit, however, that he had been a little too provocative, thanks to his "unskillfulness" and "error." (He may have been referring to the fact that he had called the magistrates "a Council of the Devil" from the pulpit.)

I have said that Calvin was dazzled by grace and glory. This is the most logical explanation for his teaching and conduct as the leading pastor of Geneva and the outstanding systematic theologian of the Reformation. Overwhelmed by the greatness of the God whom he had encountered, he was always inclined to grade the activity of God up and the affairs of men down. God astounded him, but his astonishment at deity saved him from a paralysis of despair over man.

Let us observe the effect of this astonishment.

### Surprised by grace

One catches a note of perpetual surprise in Calvin's references to the grace of God. It colors an all-too-rare autobiographical note in which he mentions his conversion: ". . . by a sudden conversion he subdued my heart (too hardened for my age) to docility. Thus . . . I burned with such great zeal. . . ." Theologian John T. McNeill says that "Calvin remained a man astonished by the mercy of God . . . mercy wholly undeserved and beyond man's earning."

Calvin's heart became very tender when he wrote of this divine mercy. He spoke of God's "gratuitous favor," and of "his paternal kindness to us." What vanquished his own stubbornness was God's initiative. Like Paul, he could never recover from the fact that "while we were yet sinners Christ died for us." He wrote, "God does not graciously accept us because he sees our change for the better . . . he comes into our lives, taking us just as we are out of pure mercy."

In another place he measured the tragedy of man against the compassion of God thus: "What, then, could be done? Our situation was truly deplorable, unless the Divine majesty itself would descend to us; for we could not ascend to it." The Divine majesty does descend to us in Jesus Christ, he said. "God, to bring himself within the reach of human understanding, humbles himself and makes himself small."

To Calvin, God's self-initiated bending down was a marvel he could never cease celebrating. Something within the man responded with gratitude to this warmth of affection on the part of God.

The Reformer has been maligned as a cold, severe man. "Kindliness, poetry, and mysticism were foreign to Calvin's make-up," writes a modern critic. He was reserved, but not cold. He was a man of numerous and rich friendships, both in his youth and in the maturity of his ministry. Indeed, he needed friends. "I beg and entreat you," he once wrote Farel, "to alleviate the irksomeness of my present situation with long and frequent letters; for unless my weariness can be refreshed by the comfort of friendship, I shall be utterly in darkness."

Calvin was constitutionally prepared to react with joy to God's proffered love. Small wonder then that he used a seal picturing a flaming heart on the extended hand of God, or that he could write of Christ as being "increasingly knitted with us into one Body until he becomes utterly at one with us." Calvin did not merely describe deity; he walked with deity in intimate communion.

### Grace and predestination

Calvin was so much dazzled by the grace of God that he ascribed to it what seems to us an ungracious predestinarianism. Wilhelm Niesel says in his summary of Calvin's thought (*The Theology of Calvin*, translated by Harold Knight, Westminster Press, 1956), ". . . the doctrine of election is the ultimate expression of the evangelical doctrine of grace."

How could Calvin link mercy and double predestination, wherein God predestines both to election and to damnation? One must remember that the Roman Catholic Church had had a virtual monopoly on salvation and all the steps to heaven. Calvin was so much overwhelmed by the mercy of God that he brushed aside anything that might stand between the sinner and salvation, and smashed the monopoly.

Salvation was God's gift alone, unmerited, given to whom he would out

of his own inscrutable wisdom and mercy. No church could interpose itself into the affair and cloud the issue. No cleric could claim any part whatsoever in man's being chosen for redemption. It was all God's doing. If some were damned, this too was God's doing and, in some way past our knowing, a part of his grace.

An unreasonable doctrine? Without a doubt, said Calvin, so don't speculate upon it. All he knew was this, that the God who did the electing was a gracious God who kept the whole matter in hand. No fallible church could affect the outcome.

The Calvinist, thus assured by heaven itself of his salvation, had a remarkable poise amid an insecure humanity. "What did Christ intend we should learn from this, but confidence in our perpetual security," the Reformer wrote.

Being sure of his "perpetual security," the Calvinist was also sure of himself as an agent of divine purpose. Thus when he set out to win political liberties in the revolutions in Holland, Scotland, England, and the North American colonies, he was a most formidable opponent. He was armed with confidence as well as conviction.

Calvin's predestinarian ideas had an important by-product in that they tended to level the class distinctions men had set up. The elect began to see that there were only two classes of people, the elect and the damned. Who was to say that the believing laborer was not elected, and the haughty noble damned? Here was an interesting possibility which tantalized the Calvinist minds with increasing regularity as the revolutionary decades clamored by.

The glory of God was equally impressive to Calvin. He saw God as one who is a "perpetual governor and preserver," as one generously "sustaining, nourishing, and providing for everything which he has made." Calvin was forever shaking his head in wonder at such a God.

His wonder at God had a profound effect on his opinion of man. Man suffered by the comparison. ". . . our infirmity cannot reach his sublimity." According to Calvin, man is not just slightly bad. He is a mess. An "abominable impiety has seized the very citadel of his mind"; it "completely embraces body and soul."

This is the doctrine of total depravity. "It is certain that in our body and soul there is in the eyes of God nothing but repulsive filth." Thus does "the melan-

*(Continued on page 40)*

**As chief executive of Geneva's Church (and so of the State also), John Calvin presided over many matters in addition to theology. Law, police, sanitation, trade, and manufacturing problems were brought to him for consideration. In the Auditorium next to the Cathedral of St. Pierre, he also taught students from all over Europe.**

**While listening to one of John Calvin's lectures, a student made a doodle of the great man, in his beard and robe and hat, in front of the Auditorium's stone arches.**

# PASTOR TO A NATION

## As the "Grand Old Man" of French Protestantism, Pastor Marc Boegner has for more than twenty years worn the mantle of John Calvin with dignity, warmth — and wisdom

*by James E. Andrews*

You remember the eyes and the moustache: the moustache because it gives its wearer all the dash and charm of a Parisian, and the eyes because they say immediately that Dr. Marc Boegner is above all things a pastor.

In more than fifty years as a minister of the Reformed Church of France, he has held such posts as the presidency of the Church's National Council and the presidency of the French Protestant Federation. In 1940 when the Nazi invasion forced the evacuation of Paris, he directed the task of relocating the central offices of both these groups. His constant leadership in ecumenical activities has earned him the title of "The Grand Old Man" of French Protestantism. But despite these honors, Marc Boegner remains the man who for thirty-six years ministered to the same growing Paris congregation—preaching in its pulpit, visiting constantly in its homes, working for the evangelization of his beloved Paris, and officiating at marriages, baptisms, and funerals.

The eyes twinkle when he comments, "I may hold the unofficial record for third-generation baptisms. In many cases not only the parents who bring children for the sacrament were baptized by me in infancy, but the grandparents who come with them also."

This brilliant churchman is always the center of a circle of youngsters wherever he goes. The saying in ecumenical circles is that a person who is looking for Dr. Boegner will find him either in the most critical committee meeting of the day or in the nearest park getting acquainted with the youngsters.

In 1954 Dr. Boegner's long career of service in the name of the ecumenical movement and his complete dedication to the task of bringing the message of the Church to people in every walk of life won for him the high honor of election to a presidency of the World Council of Churches.

His interest in ecumenical activities and the wide aspects of the Church's service to a world in need of Christian witness developed early in his ministry. In 1914, just before the outbreak of the First World War, he published his doctoral dissertation under the title "The Unity of the Church."

"I became concerned with the problem of Christian unity before the Edinburgh Conference of 1910," Boegner states. "Edinburgh is certainly the birthplace of the ecumenical movement, but it was not the beginning. Leading figures had been calling for a concrete expression of the true oneness of the Church for decades. One of them was Pastor Fallot, the pioneer of Christianisme Social, the French equivalent of the social gospel movement. I was his disciple."

The coming of war in 1914 brought problems even more urgent than the task of seeking Christian unity. As a young minister Dr. Boegner served for three years at a Paris center for the rehabilitation of blinded French soldiers. "We had eight hundred men in our training center," he remembers. "I still receive letters from some of them today. Our efforts were directed at helping

these men learn to work again. This is the philosophy that changes mere charity into genuine Christian service. Human beings must be offered the chance to be full members of society. If at all possible, they must be helped to the point where they need no help."

Dr. Boegner dates his decision to enter the ministry from the period of France's famous "Dreyfus Affair." The social and moral implications of this international espionage case that sent an innocent army officer to Devil's Island led the future Protestant leader to shift his studies from law to theology.

"I became convinced that God had called me to be not only a good Christian layman but a pastor who could prepare other laymen." The announcement that another Boegner was headed for the pulpit did not cause any great surprise in the family. Staunchly Protestant since the Reformation, Boegners had entered the ministry even during the intense persecution of the eighteenth century. "The ancestors of my mother were equally dedicated," says Dr. Boegner. "Once after I was ordained there were thirteen living ministers among my relatives. You might say we could have organized a presbytery among ourselves."

Dr. Boegner took his law degree at the age of twenty, and after a regular tour of military duty, began formal preparation for the ministry. He was ordained in 1905 at the age of twenty-six. The brilliant promise of his undergraduate days led his friends and professors to forecast an outstanding career in legal or government circles. It was pointed out that the Boegner family had produced as many leading diplomats as preachers. The young student was tagged "Monsieur le Prefect" by his companions in full expectation that he would wind up with at least the title of Prefect—chief administrative officer of a French department, the equivalent of a state governor in the U.S.

The nickname was resurrected at a National Synod of the French Reformed Church some years ago. The prefect of the department in which the Synod met invited the delegates to a reception at his offices. His welcoming speech clearly showed that the young man, a brilliant new appointee fresh from Paris, was not a Christian, and rather cool toward the whole idea of the Church.

"It left us all ill at ease," an observer said. "Then Boegner responded. The young prefect was dazzled and then embarrassed. With a devastating combination of legal eloquence and Christian courtesy that only he can command, Dr. Boegner educated him on Church-State relations, God's lordship over the human conscience, and the historical contribution of the Reformed people to France and French culture. I have never seen a grown man blush like that prefect."

The young French minister assumed the pastorate of the Church of Passy in Paris in 1918 at the end of his wartime military service. In its location between the Arc de Triomphe and the Bois des Tuileries, the church grew with the city in both size and influence. The responsibilities of its ministry were great.

*(Continued on page 43)*

# LE CHAMBON:

## Old Town with a New Outlook

**Rich in the Reformed tradition, a French village has become an international center**

*Text and photographs by John Garrett*

The Reformation came early to Le Chambon-sur-Lignon, France. In the middle 1500's, the entire parish, led by its priest, became Protestant. For four hundred years, through periods of persecution and of tolerance, the people have remained firm in their faith. The church has grown apace with the town, from 1,000 to 3,000; any population increase must necessarily be slow in a region largely devoid of natural resources.

The earnestness with which the Protestants of Le Chambon take their religion harmonizes with the region's severe topography, its austere pine trees, its snowy days when meditation is easy. In the countryside the Bible is the principal reading matter of the farm people. On a pastoral call, a minister can speak without preamble of faith and the Christian life. The main event of the week is church on Sunday.

Since World War II, the village has opened its windows wide to the world and has become an international Protestant center. A typical Sunday-morning congregation presents a cosmopolitan mien. On the uncomfortable benches, on which the names of families dating back to the 1500's are carved, there may be sitting side by side an old woman in a white cap, a young Negro from Africa, a farmer who has walked six miles to get there, a French-speaking American minister who translates the sermons in a whisper for his Anglo-Saxon neighbors and visitors from overseas. All are invited to the Lord's Supper.

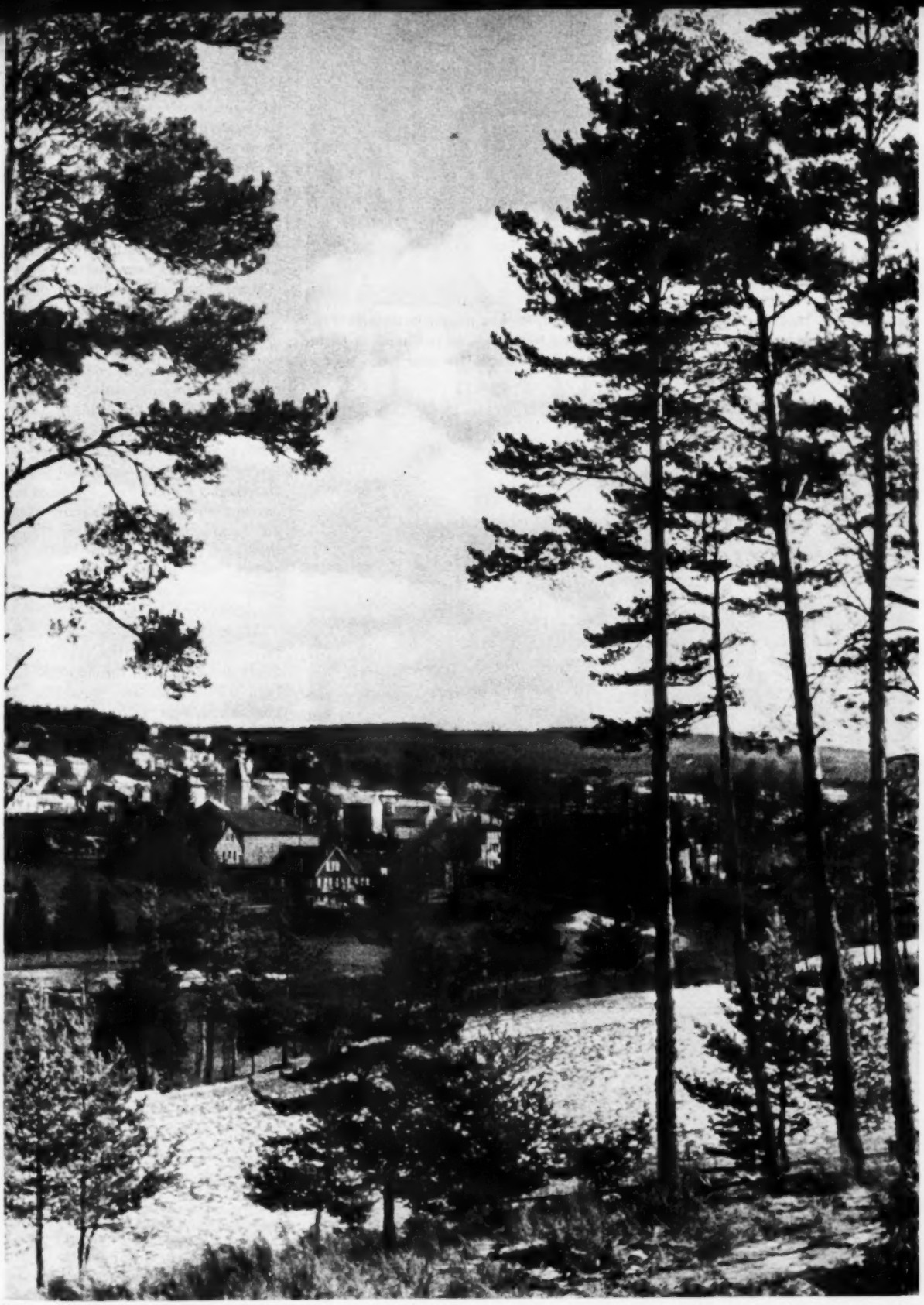
During World War II, under the leadership of copastors André Trocmé and Edouard Theis, the citizens of Le Chambon hid large numbers of Jewish and anti-Nazi fugitives. Working with the famous French youth organization, CIMADE, the local underground convoyed the escapees by secret routes out of Vichy France to safety over the Swiss border. Many residents welcomed refugees in their homes.

In 1946, the first of several ecumenical work camps was held in Le Chambon; young people from several countries came to construct buildings for Collège Cévenol. Founded just before the war by pastors Trocmé and Theis, the school is an unusual venture for the Continent, for it is coeducational, Protestant, and dedicated to "international Christian education for peace." Its present student

**Le Chambon's French Reformed Church, seating 750, is always filled for three services during the summer months. Built in the nineteenth century, the edifice has inscription "Love one another" over its door. The parish was founded in 1500's.**

**Rev. Christian E. Mazel *(with his wife)* is copastor of Le Chambon parish. Recently the Mazels and their three daughters spent two years in the U.S., where the parents served as fraternal workers at Detroit's Highland Park Presbyterian Church.**

**Church's service center right off the market place provides a site for consulting a minister, borrowing and buying books, checking announcements. Inquirers may ask questions about Reformed faith without actually entering the church.**



**Half a mile high, Le Chambon-sur-Lignon is a cluster of picturesque homes in a deep-cut valley of the Upper Loire region of southeastern France. Its scenic setting and bracing climate contribute to making tourism its number one industry. A French Reformed stronghold, Le Chambon has approximately 3,000 Protestants, more than in many of the nation's larger cities.**

## LE CHAMBON
CONTINUED

**Rev. Edouard Theis is principal of Collège Cévenol. He has taught in Ohio (College of Wooster) and Madagascar, studied in Paris and New York. As Le Chambon pastor during World War II, he helped many Jews and anti-Nazis flee over Swiss border.**

**Fraternal worker James E. Bean of United Presbyterian Church U.S.A. shows Ivory Coast student Samba Diop how to throw shot. At Collège Cévenol, Mr. Bean is physical education instructor and student counselor. A son of the manse, he is from Canton, O.**

**Collège Cévenol boys take it easy after a day with the school's stiff academic curriculum, which prepares them for entrance to French universities. Simple living and informal dress mark life of Cévenol boys and girls; enrollment is 400.**

body of four hundred includes fifty-five boys and girls from outside France. Its twenty-five faculty members come from seven countries.

Shortly after the war, the American Congregational Church established a "Fellowship Center" in Le Chambon to demonstrate its members' continuing friendship with European churchmen. The Center has attracted hundreds of visitors who come each summer for Bible study, concerts, lectures, discussions, conferences, and family retreats. Worship is held in the chapel every evening, and intercessions are made for Christians in many lands.

In its turn the church has helped the town update many of its habits. It has taken the lead in building up the tourist trade. Through its Family Aid plan, the church has helped local residents modernize their homes. It has formed builders' cooperatives to construct developments on the high ground above the village; the people build their own homes with financial aid from local authorities.

Alcoholism has long been a scourge in the region. In the scattered houses, residents drink wine all through the winter both for warmth and sociability. The church's answer to the problem is a café in the market place where anyone can drop in for a talk and coffee or a soft drink. Alcoholics Anonymous works through the church to reclaim addicts.

Next to the church's "drink shop" is the library and inquiry center, which is used as a meeting place, especially on market days. Here the pastors and key laymen can talk to an outsider without his feeling embarrassed as he might be in the parish church.

The parish's Protestant Family Association runs the village's movie theater and carefully chooses the weekly films.

For the farmer, the church provides advice on techniques, marketing prospects, and farm management. A genuine effort is being made to stop the drift of the youth to the cities.

The church itself has a full educational program for children and adults, its family organization, and several youth groups. It employs a visiting nurse and sponsors a home for the aged.

Last September the town was the scene of the first conference of Protestant churches in Latin Europe. The meeting made the name "Le Chambon," symbolic of vigorous modern Protestantism, a proud whisper among the hard-pressed Reformed minorities in Portugal, Italy, and Spain.

# THE WORLD ALLIANCE— WHAT IT IS and WHAT IT DOES

*by James E. Andrews*

Five crowded rooms in a converted Swiss Army barracks in Geneva house the headquarters of the oldest confessional organization in Protestantism—the World Presbyterian Alliance.

Under the direction of General Secretary Marcel Pradervand, the five permanent staff members of the Alliance serve a world network of seventy-five Churches with more than 45,000,000 members. "Just what does the Alliance do?" visitors frequently ask. "We just work," replies the energetic Dr. Pradervand.

That work is designed to serve one central function—the maintaining and strengthening of the essentials of the Reformed faith. "This is an era of increasing ecumenical discussions and frequent mergers between Churches," Dr. Pradervand says. "It is our job to see that in all such situations the unique values of our Calvinistic heritage are not only remembered but retained."

The staff that seeks this primary Alliance goal is small. Second in command is Miss Paulett Piguet, assistant general secretary and, like Dr. Pradervand, a native Swiss. Theological secretary Lewis S. Mudge, a minister of The United Presbyterian Church U.S.A., handles the Alliance's work in the area of doctrinal questions. The Reverend Niall D. Watson of the Church of Scotland edits the quarterly *Reformed and Presbyterian World*.

The duties of receptionist, stenographer, German translator, periodical librarian, and circulation manager for the quarterly fall on Miss Renate Augst. "We are like a comic opera army," the young German girl smiles. "We have four generals—the people with titles—and one soldier—me."

The work of the Alliance has expanded greatly in the past ten years. "The postwar period brought increasingly heavy calls for services from the member Churches," Dr. Pradervand reveals. "And during that period the membership itself grew from around fifty to the current seventy-five." The increase continues despite the loss of numerical membership through Church unions.

The news that two names must be dropped from the membership list to be replaced by a single new one causes no regrets in the Alliance office. The organization's constitution states that it will seek to foster such unions where they would seem to be "in accordance with the will of God."

Over the years the Alliance has been able to help a large number of such unions take place. A united Synod in Brazil was established in an earlier period of Alliance history for the reason that "after all, we are both members of the Alliance." The two largest Presbyterian bodies in the United States took the first steps to restore fellowship and cooperation after a generation of war-created bitterness following the Alliance's 1882 General Council in Philadelphia. Four independent bodies of Presbyterians in East Africa recently merged into a single strong Church, and credited the influence of the Alliance with making the step possible.

It is only on the direct invitation of a Church involved in a merger situation that the Alliance makes any comment. A recent example is the Union conversation in Britain between Anglicans and Presbyterians. At the invitation of the Church of Scotland, a charter member of the Alliance and a staunch supporter throughout its history, the Alliance sought the comment of leading world theologians on certain points at issue and submitted their replies to the Scottish Church.

Besides its assistance to Churches seeking ways to bring about greater unity, the Alliance has constantly sought to strengthen and encourage young and minority Churches, particularly in Africa and Asia. It has been a trail blazer in mission strategy, making public statements on the need for national leadership and national support of such Churches in the 1880's, when such a position was considered visionary and impractical.

Because of its activities in these areas and its assistance to struggling Churches, the Alliance has gained an unusual degree of respect in all parts of the world. It has won the unique praise of being called "that great noble world organization" in Communist reports from Eastern Europe, despite the fact that Dr. Pradervand has informed Communist leaders that "it is either Communism or Christianity; both cannot survive." Dr. Pradervand does not regard this acceptance as a miraculous accomplishment. He feels it is the result of the Alliance's long record of complete and open honesty and frankness in its relations with member Churches.

Two major projects during the current year are bolstering the Alliance's effort to keep the Christian world aware of the essential witness of the Reformed family.

## THE WORLD ALLIANCE

*(Continued)*

The most important is the 18th General Council of the Alliance, opening on July 27 in São Paulo, Brazil. Alliance President John A. Mackay, retiring head of Princeton Theological Seminary, sees a special significance in the Alliance's holding this year's General Council in a Latin American setting. "The Reformed faith is of Latin origin," he reminds hearers, "and has always found a large following among Latin people when it is not persecuted. The presence of the Alliance General Council will mean a great deal not only to the Presbyterian Church of Brazil, but also to other Latin American Reformed and Presbyterian bodies." The majority of the Alliance's newer members are in Latin America, Asia, and Africa.

How much will Alliance membership grow? In the eyes of the organization's leaders, that depends on the eventual size of the Reformed and Presbyterian family. "We want them all," General Secretary Pradervand states frankly. "The Alliance actively seeks to enlist the entire Reformed tradition in its membership. Our stated purpose is to increase the spirit of cooperation and unity within this confessional group. The greater the percentage of Calvinistic Churches who share in this effort, the more successful we will be in our efforts to cooperate and serve with all Christian Churches."

The Alliance's traditional dedication to members who form minorities in such places as Spain, Italy, and Greece have made it a strong spokesman for religious liberty. "We must remember," the general secretary warns, "that evangelization in one Church is every Church's problem. We support the claim of our member Churches that they must be able to evangelize as they feel directed by Christ. At Princeton in 1954 the General Council of the Alliance said: 'We are compelled by our loyalty to the truth in Jesus Christ, as we understand it, to state our conviction that it is God's will that every Church should be allowed freedom . . . freely and publicly to worship God according to the Scriptures . . . and by word and act freely to proclaim the Gospel of Jesus Christ to all men everywhere.' "

That same concern for Churches in situations of particular difficulty has governed the Alliance's wide activity in inter-Church aid. Except for brief periods in its early history and a few special projects, the Alliance has never formally operated a program in this area. But it serves as a vital and extremely efficient channel by which one Church can make assistance available to another. The amazing feature of its service in such operations is that every cent of aid funds sent through the Alliance or administered by Alliance staff reaches a specific objective or project. Nothing is subtracted for administration or overhead. The Alliance has traditionally operated under the philosophy that the expense of its operation must be covered by funds provided for this purpose by the member Churches. Money sent for the assistance of other Christians does not get diverted to office usage.

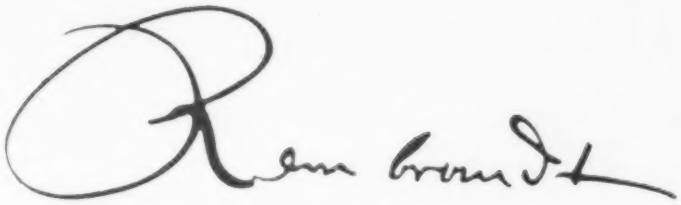
The coming years hold increasing problems for the Alliance. The first and most obvious ones are simple growing pains. The services called for by the membership mean increased work for the already overburdened staff. The very extent of the Alliance in the world requires that the areas of the organization become organized. Europe and North American member Churches have already established Area Administrative Committees, and such an area organization for Australasia is a current hope. The factor of mere distance—Australia and New Zealand themselves are separated by 1,200 miles of ocean—will make the job difficult. But it must be accomplished. The same thing is true in Latin America, where the extremely rapid growth of Presbyterianism has made the member Churches aware of how much remains to be done—and how much more effectively the task can be accomplished with increased cooperation. "And don't forget Africa, either," the Alliance leaders remind their member Churches.

In the midst of these overwhelming and exciting challenges, regular activities go on every day in the Alliance's tiny Geneva headquarters. It all comes under the heading of "just work," as Marcel Pradervand calls it—the never-changing and yet always-new job of keeping the central witness of the Reformed faith constantly before the member Churches, and standing ready to assist them in their efforts to carry out that witness.

**Among the chief planners for the World Alliance meeting in Brazil next July are *(from left)*: Tennesseean Dr. Ralph W. Lloyd, chairman of the program committee; Dr. Marcel Pradervand, Alliance general secretary; and Dr. John A. Mackay of Princeton, president of the Alliance.**

THE PIERPONT MORGAN LIBRARY

Self-portrait

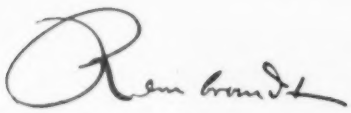


# PAINTER OF THE BIBLE

*by Willem A. Visser 't Hooft*

A contemporary painter and pupil of Rembrandt's remarks bitterly that since the churches are closed to Dutch painters "their best careers" are spoilt for most of them, and they content themselves with "lowly things" or "futilities" for their subjects. This judgment may be exaggerated or superficial, since portraits, landscapes, and still life may also have their deeper meaning, and do not deserve such contempt. But it is true all the same that in Rembrandt's time great religious themes played an inferior part and that apart from his own school Dutch painters of the seventeenth century rarely took them for their subjects. Not that the Dutch Protestants went so far as to condemn religious painting as a whole; on the contrary, we know that it had a ready market. But the Church did not provide any commissions, and private people mainly ordered portraits. So a painter had no reason to choose religious subjects unless he did so of his own inclination.

In his choice of a subject for his work, Rembrandt always surprises us by his love of the Bible. This man—who in 145 paintings (out of about 650), seventy etchings (out of about 300), and 575 drawings (out of 1,250 to 1,500), took Biblical themes and treated all of them in an individual manner



—did indeed live with the Bible.

In what way does the artist translate the Scriptures? We have seen—and shall see it confirmed again and again—that the Rembrandt of the 1640's, 1650's, and 1660's had a different relation to the Bible from the young Rembrandt.

As a young man, Rembrandt looked for the dramatic. The Scriptures were an excellent source of stories full of tension and movement. But that did not last. From 1642 [when his wife Saskia died] onwards, in his loneliness, he discovered the meaning of the message which contains the key to human existence. From that time he no longer sought to exploit the Bible; he tried to interpret it.

No other religious pictures are so wholly Biblical as those of Rembrandt. He remains independent of any tradition. He knows his predecessors and often borrows from them an idea, an attitude, or an illuminating thought. But his conception of the Biblical message is always personal.

Practically all official religious painting was restricted to the traditional iconography and certain selected scenes from the Bible. In Rembrandt's time there was in existence a kind of canon which provided the painter with a list of themes. Certain themes belonged to the official treasure of Christian art; others were omitted. Besides this the point of view from which the subject was to be treated was clearly laid down. Recent studies have shown with what loyalty, even a sense of routine, painters have often followed those laws. But Rembrandt is quite the opposite. When he represents a Biblical story, it has come alive, and real, for him; he has himself seen and heard something in the story.

Rembrandt read the *whole* Bible. None of the important series of Biblical pictures of other painters comprises the whole Bible in this way. From what other painter's work can we publish the Bible in pictures? Fra Angelico confined himself to the New Testament. Dürer represented only four scenes from the Old Testament, as did Rubens; and what is known as Raphael's Bible is only illustrations from the Old Testament painted by Raphael and his pupils, to which four or five pictures from the life of Jesus are added. The other painters of the sixteenth and seventeenth centuries were content to follow the tradition. Thus Rembrandt is the only great painter not only of the Netherlands but also of the whole world to deserve the name of a Biblical painter, for he roams through the Bible from beginning to end, and gives us what he discovers.

The inventory of Rembrandt's collections shows that he possessed engravings of the entire works of Titian, Lucas of Leyden, and Raphael. Those works never inspired him to make his own version of the themes. Why not? The mature Rembrandt represented only "what he had seen and heard," what he had understood and could hand on.

He was a painter and not a theologian.

One thing only is certain: he lived with his Bible. He was in truth *"homo unius libri"* [a man of one book]. The Bible was the "backbone of his life, his comfort in his grief and loneliness, his only hope when everything turned against him, his sheet-anchor, his vindication."

*Text and captions selected from* Rembrandt and the Gospels, *by W. A. Visser 't Hooft. Published by the S.C.M. Press, Ltd., London, 1957; by The Westminster Press, Philadelphia, 1958. Used by permission.*

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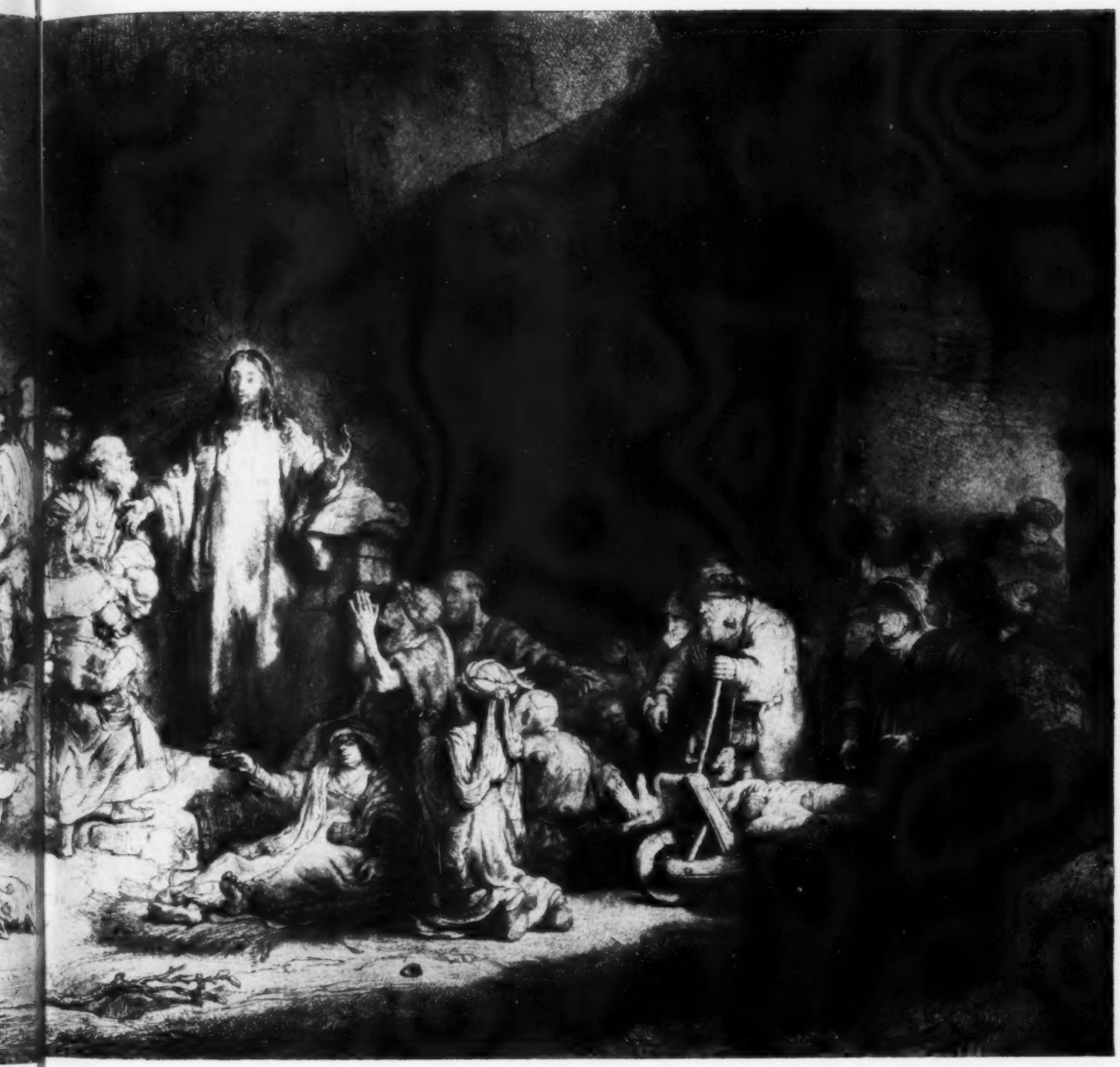


## JESUS
## HEALING THE SICK

*"And great multitudes followed him; and he healed them there." It is as though a stream of human misery were emerging from a dark cave. Sick and frail people are groping for the way that is to take them to the light. What can we say about those people? Their whole existence is one cry for help and salvation. In themselves, they are nothing and have nothing: they expect everything from the Lord who is standing in their midst. Social differences disappear before him.*

*Rembrandt has clearly tried to present to us the entire contents of the 19th chapter of Matthew.*

THE PIERPONT MORGAN LIBRARY

## GETHSEMANE

*The last and hardest struggle of the Son of God, who is forsaken and at the same time supported by God . . . deserted by all, Jesus bears the burden of the sins of all mankind.*

*But at the moment when the hostile powers threaten to crush Jesus, God intervenes. The presence of the angel reveals to us the ultimate meaning of the gospel: God's last word is not judgment and death, but mercy and life.*

## HEAD OF CHRIST

*1648 was Rembrandt's year of grace: the year of the* Disciples of Emmaus *of the Louvre and of Copenhagen, the year of two pictures and eight drawings of* The Good Samaritan, *and of the beginning of a series of Portraits of Christ (about eight between 1648 and 1650). It is difficult to analyze the Christ of those years.*

*At first glance the portrait seems to be of a Jewish rabbi—the deepest and most delicate portrait possible. But then you feel there is a mystery. This Christ is far from impressing us by his majesty. On the contrary, he is "without form or beauty," he "does not raise his voice"; but he asks us a question, a commanding question.*

*In his later years Rembrandt knew what was known to Luther, Calvin, and Pascal—that the Revelation is not a demonstration of God's power and glory which is at once evident to everybody, but a descent of God which is only intelligible to faith.*

*Luther says: "To know Christ, that he has become man, and has abased himself so deeply that he looked like the most despised and unworthy of men, afflicted and chastised by God, and all that for our sake—this is the right golden art of Christians and their highest wisdom."*

The head of Christ on page 23 was painted about 1659 by Rembrandt Van Rijn. It is reproduced here for the first time in color; by permission of Duveen Brothers, New York.

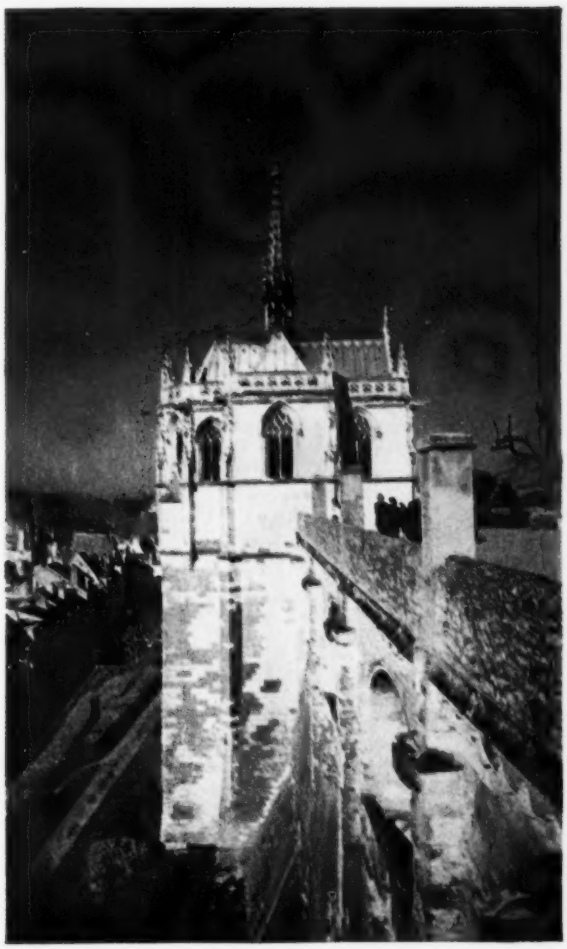
DUVEEN BROTHERS

# Battlegrounds Revisited

**These revered Presbyterian and Reformed sites look serene and scenic today. But some of them shook with the roar of combat and knew the odor of death; some were filled with the joy of discovery and the anguish of separation. All are monuments in the struggle for religious freedom.**

**LA ROCHELLE**—The high harbor towers of this seacoast city in western France are the only fortifications still standing that were in use when La Rochelle was the Huguenot capital. From this protected harbor a major part of the some 400,000 Huguenot refugees left their beloved France forever, sailing for England, Africa, and the Americas. In 1627, the great Protestant port city was attacked when Cardinal Richelieu insisted on the destruction of every center of Protestant strength. This siege lasted fifteen months and ended only when the Roman Catholic forces built a mile-long sea wall to block off the harbor. When the embattled Protestants finally surrendered, the population within the walls had fallen from 27,000 to 5,000.

**AMBOISE**—In this lovely Loire Valley chateau, a tiny Gothic chapel *(above, right)* holds the remains of Leonardo da Vinci. Events, however, were not always so carefully ordered. In 1560, when Amboise was a fortified royal pal-



ace, a group of Protestant noblemen, driven to desperation by long years of persecution, planned to kidnap the young King Francis II and raise him as a Calvinist. The plot was revealed, and the Reformed noblemen were all either beheaded or hanged before the royal court. The bodies were left hanging from the battlements as a warning, and soon the smell of death was so strong that the court was forced to leave for Paris.

**THE TOWER OF CONSTANCE**—Four centuries ago this round tower *(right)* at Aigues-Mortes on the Mediterranean coast was a symbol of terror for Huguenot women. Many of them spent from five to forty years imprisoned in the gray stone fortress because they refused to reject their Protestant faith. With her fingernails, one of them—Marie Durand—scratched into the stone coping of the prison floor the word *resister*. At the same time many of the prisoners' husbands, sons, and fathers were chained to galleys in the Mediterranean.

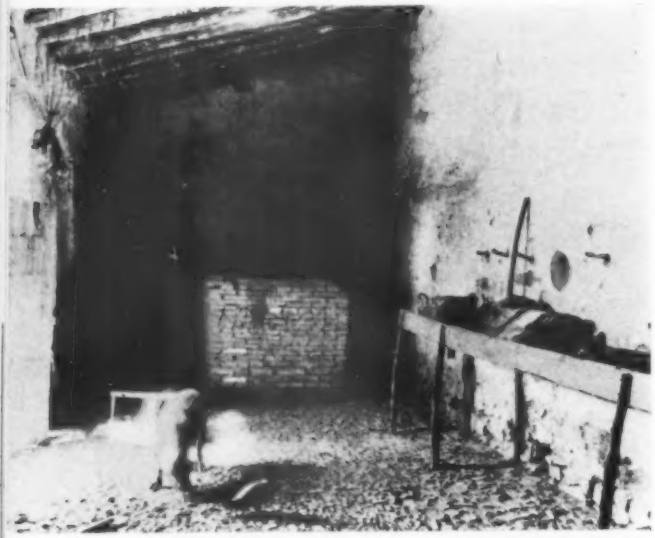
## CALVIN'S CHURCHES, GENEVA

The high spire and broad towers of Geneva's famed Cathedral of St. Pierre *(left, background)* mark the major birthplace of the Presbyterian and Reformed faith. Here and in the small chapel standing beneath St. Pierre's towers, John Calvin lectured to thousands of theological students from every part of Europe. Here John Knox preached to the exiles who had fled the persecution of Mary Tudor's England. The chapel, now known as the Calvin Auditorium, will be dedicated on June 1 as a memorial center for the Presbyterian and Reformed peoples of the world. Its reconstruction was financed by the gifts of World Alliance churches and interested congregations and individuals. The Auditorium *(see photo on next page)* now looks as it did in the days of Calvin and Knox.

## Battlegrounds Revisited

**CALVIN AUDITORIUM**—In addition to being a Presbyterian and Reformed memorial, the renovated Auditorium *(at right, beneath one of the St. Pierre Cathedral towers)* will also be used regularly for worship services.

In Saragossa, Protestants' graves are behind double walls separating them from the Roman Catholic cemetery.



In a southwestern hamlet, a pig and a duck make their home in a former evangelical chapel, closed by police in 1936.

In a village where public services are banned, Protestants must go to a private home for their clandestine worship.

# THE SECRET LIFE OF SPANISH PROTESTANTS

A tourist may travel through Spain for weeks without discovering any visible marks of the nation's community of 30,000 Protestants. Evangelical Christians in Spain must endure oppressive restrictions reminiscent of the early years of the Reformation in France, Italy, and the Holy Roman Empire. Spanish law forbids the placing of signs outside a Protestant church or chapel. No publicity can be given to evangelical services, and no literature can be published by a congregation. There can be no Protestant parochial schools or youth clubs.

Five Protestant churches were closed by Franco's police in the past seven months, yet no new congregations may be established. Since the Madrid police shut down the only evangelical seminary in Spain three years ago, all ministerial candidates must be trained by pastors.

"More than at any time in Spain's history since the days of Philip II in the sixteenth century, that terrible concept of Spanish unity is being expressed which equates Spanish nationality with adhesion to the Roman Catholic Church, and makes the state the tool of the church," Dr. John A.

Visiting in a farmhouse, a pastor hears two women tell of their daily battles to remain firm in the Reformed faith.

**Meeting in a home, rural Protestants gather around a great Bible for a secret service conducted by their pastor *(right).***

## THE SECRET LIFE OF SPANISH PROTESTANTS

Mackay, president of Princeton Seminary, has written.

Since the re-establishment of relations between the United States and Spain, much of the overt persecution of Spanish Protestants has disappeared. There are, however, occasional beatings of evangelical pastors and laymen.

The Protestants of Spain still live in a virtual social and economic ghetto. They cannot become teachers, lawyers, or officers in the armed forces, nor can they hold government jobs. Protestants in business and industry rarely receive promotions.

Particularly harassing are the restrictions Spain puts on marriages outside its state church. Couples baptized as Protestants may be wed in civil ceremonies. But an evangelical wishing to marry a baptized Roman Catholic who has been converted to the Reformed faith has to wait months or even years before getting official permission to be wed. This permission is never granted to an ex-priest planning to marry a Protestant.

Even though outnumbered 1,000 to 1, the evangelicals are generally admired by the Spanish rank and file, who respect them for maintaining their unity and integrity in the face of persecution. Every year the evangelical churches gain new adherents. A few years ago, Father Luis Padrosa, a renowned Jesuit orator and theologian, created a sensation when he was forced to flee Spain after becoming a Protestant. In the Roman church's campaign to suppress Protestantism, Dr. Padrosa had been charged with studying Reformed theology. He was converted by the books and Scripture he read.

Some observers of Spanish life are convinced that if full religious liberty were proclaimed and there were no discrimination because of one's faith or lack of religion, the lower and middle classes in Spain would desert the Roman Catholic Church practically en masse.

**In Barcelona, where police recently closed two churches, two Protestants listen intently as the Word of God is read.**

# CAN THE CHURCH TODAY BE REFORMED?

**Our Reformed fathers intended a church life that would be continually attuned to the Spirit of God, instantly ready for all change that serves the divine will**

*by Elywn A. Smith*

"Let's get back to the simple gospel!"

"Why can't we live as Jesus lived?"

Who has not felt the appeal of phrases like these? Who does not, once in a while, long to get away from the complications of theology and church life and get back to the religion of the Bible? We recognize, of course, that even for Jesus life was complicated and dangerous. But the romantic in us will not down. Is it not true that there is another way, a more honest and direct way, where faith speaks clearly and life moves in simpler and better paths?

It is not just the sects that want the gospel foursquare and undecorated; in times of anxiety the man who lives on the main line of American religion expects his church to help him. If anything remains of true religion; if there is anywhere a man has a right to go in such times, it is to the church—the church, which speaks truth that has endured from antiquity and lives in hope and serenity.

All the more offensive, therefore, to find the office of our church not greatly different from any other office: typewriters, telephones, filing cabinets. Even the courtesy of the secretaries bespeaks the well-run business. What has happened to the characteristic church atmosphere?

But then—precisely what *do* we expect to find in church? After all, a modern American church is not like Westminster Abbey, populated with the eminent dead, reverential dimness reducing us to whispers. Here are buzzers, fluorescent lights, activity. Still, our uneasiness persists. After all, we know what institutions are like—business, even highly organized charity—and we had rather hoped that all this would not crowd the place where Jesus Christ stands first. Not that we are against organization; Paul and Silas might have done better with a little more. It is other things about big administration that make us wonder: people have to be hired and fired; expansion requires capital; there is always the possibility of bankruptcy. Are people fired from the Kingdom of God? Are not its assets spiritual? Should not God's church somehow live beyond the reach of a court-appointed umpire?

The fact is, of course, that almost all churches today are fully institutionalized. The "main-line" denominations conduct their mission, educational, and publishing businesses through subordinate corporations called by various

## CAN THE CHURCH TODAY BE REFORMED?

*(Continued)*

names: committees, commissions, boards. The advantages of this are obvious. But there are certain disadvantages that have no parallel in the business world. "Many of our accustomed ways of working are coming under judgment," observes a recent study booklet. "For example, do we have to organize the Church into parishes? Why not churches in houses and factories as well? And what about our habit of distinguishing between clergy and laity? Is the layman only an assistant Christian? Does he not have a ministry, too? Does he not have a crucial role in the Church today which is not fully recognized by established systems of organization? And what about the increasingly centralized and bureaucratic character of church organization and our habit of thinking of the Christian life in terms of 'program' and 'promotion'? Do these borrowings from the business world help the Church serve God? Finally, what happens when we try to export all our ideas and customs to other nations and cultures? Are traditions born in the West very likely to serve God well in the East? Can we be flexible enough to find entirely new forms of church life which will serve God better?" *(The Servant Lord and His Servant People*, official study guide for the churches, 18th General Council, World Presbyterian Alliance, p. 15.)

All highly organized institutions, even churches, have to defend themselves against disorganization, financial collapse, unfavorable public attitudes, and drastic change. And here lies our uneasiness. Is it not time to ask whether by modeling the churches on American business we have effected a subtle change that is gradually alienating them from the spirit of Protestantism? In taking so much from the world, have we given up much of the church's unique character? Ready to adopt new methods, are we not becoming unready or unable to respond to a gospel which would make us drastically different if only we could grasp it?

It is undoubtedly correct that conservatism in the churches has made them slow to adopt business methods, greatly to the disadvantage of their bookkeeping. But the danger is nearer the heart: the churches have come to love accepted ways so well that they are unwilling to face the drastic demands that the gospel itself makes upon them. They cling to habits and phrases that convey an aroma of the past but not the gospel. Doctrines that once awakened men to the responsibility of Christian life have become little more than formulas by which Christians recognize one another. Earlier rules of conduct designed to guide Christians in the life of faith have become mere peculiarities. And the process is so far advanced that it seems as if not even the gospel can break the hold of sentiment.

With such a Protestantism the spirit of witness and protest that brought our churches into existence has little to do. Our Reformed fathers intended no mere exchange of old doctrine for new; they aimed to create a lastingly reformable Christianity, a church life that would be continually attuned to the Spirit of God, inflexibly opposed to all change that would challenge his dominion, instantly ready for all change that serves the divine will. It is seldom easy to know what the church should do and say from decade to decade, but it is quite certain that the church should not shape itself to every new social method unless by that means the gospel itself is better served. Within the present institutional life of the church, there is probably no excuse for refusing to adopt standard bookkeeping methods; it may also be true that the time is approaching when the church ought to dismantle whole sections of its institutional structure in order to free itself for tasks which cannot be accomplished by our highly developed organizations.

One is reminded of the tragic experience of the American Army in Korea. Here a modern mechanized army was brought to a standstill by foot soldiers only modestly supported by artillery and airpower. Our methods were proved; they had won in Europe over vastly powerful enemies. But they were not suited to the terrain and military method of the East. Could something like this be true of the church?

The operation among Protestants of our unique principle of the reformability of the church is seen in the recent revision of earlier English translations of the Bible. Over against a minority that would canonize the King James translation, Protestantism demanded a fresh and critical revision based on modern methods of scientific Bible study. The Revised Standard Version is by no means the last translation of the Bible into English; in time, further revision will be required by changes in English usage and advances in Biblical studies.

Protestantism has steadily resisted all attempts, once recognized, to harden it into irreformability. In America today, its danger lies in a subtle change of mood, too-ready self-approval, a conservative distaste for change, and the growth of moral pressures that create conformity rather than unity. The Roman papacy was not granted dominion in the Catholic Church so much through open debate as through the gradual surrender to the Pope of control over church councils, so that now they cannot be summoned to protest his will. Perhaps the time has come to ask whether the formidable strength of our church institutions is leading to some analogous pattern of Protestant authority. If it is, something fundamental to Protestantism is in jeopardy.

A very important sign of internal change in our church life—and one which is ominously similar to a spirit in American society—is its irritation with critics. It is certainly expecting too much to ask a Christian or anyone else to *like* criticism; but it is altogether possible to make up one's mind that he cannot very well get along without it. Institutions do not like criticism any more than do individuals; in some ways, they are considerably more sensitive to it. Yet, in the whole Hebrew-Christian tradition, criticism—and the critics themselves—have occupied a very important function. In antiquity they were called prophets, and they were not better received than now, often much worse. The Old Testament records a simple formula: so far as the people heard their critics, they were spared. When they rejected them, they rejected God's new life for them.

Obviously not every self-appointed critic is a prophet; he may be just a crank without an audience. Protestantism is under no obligation to accept every petty gripe as inspired. But we are under clear obligation to put to the test every criticism which, in the providence of God, might point the way to a better obedience.

Institutions find it very hard to accept such a principle and to make constructive responses to critics. There are reasons for this. The word "criticism" has come to have a nasty ring in the ears of many an American churchman, and the word "critic" often evokes an image of a distempered man perennially dissatisfied with the good things for which happier people praise God. In explanation of this failure of imagination, let us note that "higher criticism" and hostility to scientific scholarship during the great con-

*(Continued on page 45)*

# news

## United Presbyterian General Assembly Begins With Communion Service in Indianapolis

It had been one year since the two rain-drenched processions—one United Presbyterian N.A., the other Presbyterian U.S.A.—had joined together in Pittsburgh, Pennsylvania, to symbolize the creation of a new church—The United Presbyterian Church in the United States of America.

**Many events** of major importance had taken place since the commissioners, in their wet clothes, had heard the new church proclaimed in Pittsburgh's Syria Mosque during the traditional service of Communion opening the uniting Assembly.

More than nine thousand congregations had come together in the new Church. Only one stayed out. Busy Assembly boards and agencies were reformed, consolidated, or merged. Scores of synods and presbyteries were realigned, reconstituted, or merged. Individuals from both uniting churches began to know one another better, and in several places joined in worship and fellowship in newly-formed United Presbyterian congregations.

**Now, in Indianapolis,** America's newest denomination had sent its duly elected representatives to conduct the Church's business for the coming year. Once again, the Communion service opened the Assembly. This year, the place was the Indiana Theater, and the Communion preacher, retiring Moderator Theophilus Mills Taylor *(see his report to the Church, P.L., May 15).*

In the stillness of the filled worship place, Moderator Taylor said, "This is the Lord's Table, not man's table. Christ is the host. He invites us to the table as his guests. . . . We, his guests, are to welcome one another as he has welcomed us."

The Pennsylvania churchman reminded his listeners of the ancient gesture of welcome, the "kiss of peace." "While the kiss of peace as a gesture has disappeared from our Presbyterian observance of the sacrament," Dr. Taylor said, "the idea lying behind it still persists" in the 'comfortable words'—the invitation to commune.

"As we gather at this sacred table today," the Moderator continued, "let us welcome one another as Christ has welcomed us, for the glory of God. Let us dwell in such harmony with one another that we may together serve and glorify the God and Father of our Lord Jesus Christ.

"To testify that we do thus welcome one another, let us follow the practice of greeting one another as in the ancient liturgies of the Church. When the comfortable words of invitation have been said, let us turn and greet the persons on either side of us with a handclasp to indicate here publicly, and in the presence of the Lord, that we are in love and charity with one another."

And with an ancient gesture becoming a symbol of Christian unity today, the Assembly began.

## Recognize Mao's China? U.S. Presbyterians Say "No"

For two and a half hours last month, commissioners to the Presbyterian Church U.S. (Southern) General Assembly engaged in a spirited debate. Specifically, they had to determine the language which would record the Assembly's displeasure with a statement by the Fifth World Order Study Conference endorsing recognition of Communist China *(see P.L., Jan. 1, '59).*

Since the November World Order

*(Continued on page 35)*

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# PRÉCIS

■ **THE TRUTH ABOUT TIBET**—A missionary from India was probably the first person who sent news of the Communist take-over in Tibet to overseas papers. The Indian government at one time accused George N. Patterson of reporting "misleading and exaggerated" tales about Tibet. Mr. Patterson claimed that long before the Tibetan revolt first broke out in 1956 he had been warning Indian officials of its imminence. They, he said, ridiculed him. Last year, however, friends in Tibet urged him to publicize the predicament of their country. Indian officials warned him that whatever he reported about Tibet would be his own responsibility. "That responsibility I was, and am, prepared to accept," Mr. Patterson said, "for what I have written is the truth."

■ **THE CRUSADES IN REVERSE**—Germany—where 60 per cent of the population is Protestant and 35 per cent Roman Catholic—has been selected to become the stronghold of Islam's missionary work in Europe. This will come as a surprise to Americans accustomed to believing that Islam was defeated along with Saladin on late, late showings of old Cecil B. DeMille movies. A prominent West German missions leader said recently that individual missionary efforts by young Muslim students and "calculated campaigns" by Islamic mission groups have become increasingly active in recent years. Mosques and mission centers have been built in Hamburg, Munich, Berlin, and the Ruhr area. "While Islamic parishes in Germany are still small in number," said Professor Georg Vicedom, "their missionary zeal is enormous."

■ **TAKING THE PLEDGE**—A Las Vegas, Nevada, unit of Gamblers Anonymous was started recently in the city renowned for its lavish gambling establishments. Dr. Donald R. O'Connor, pastor of First Methodist Church there, founded it along the lines of other nonsectarian chapters in Los Angeles and San Francisco. Dr. O'Connor said the group takes no stand for or against legalized gambling. Gamblers Anonymous, he said, is for the person "who gambles because gambling is an addiction he cannot stop or control." He realized the need for such an organization, similar to Alcoholics Anonymous, after seeing many homes broken by the "disease" of gambling. Two or more members of the group get together and help strengthen one another. "It is simply the old, old principle, where two or more indulge in mutual sharing of confession," Dr. O'Connor said.

■ **GRAHAM'S CAMPAIGNS**—After running three simultaneous campaigns (at Auckland, Wellington, and Christchurch) for one very successful week in New Zealand, Billy Graham went on to Australia. Seven hundred and twenty thousand people attended his monthlong rally in Melbourne. And in the first three weeks of his month at the Showground in Sydney "decisions for Christ" were 50 per cent more numerous than they had been in Melbourne. Brief campaigns were held in Brisbane, Adelaide, and Perth, after which the evangelist left for ten days in Great Britain. One of his associates said he will spend three months in the United States "more or less quietly," presumably to recuperate from the eye ailment that has plagued his South Pacific jaunt. During the last week of September, he will conduct a weeklong crusade in Wheaton, Illinois, followed by four weeks in Indianapolis. But he has promised to go back to Australia. "I am very fond of Australia," he told an audience in Sydney. "If Americans realized what you have here, the boats would be loaded with migrants."

■ **BANNED IN DJAKARTA**—A directive prohibiting the importation of literature printed in foreign countries is the most recent—and perhaps the most drastic—action taken by the Indonesian government in a series of moves which have greatly restricted the activity of Protestant groups there. Seriously affected by the decree are all of the country's Christian literature agencies, whose main sources of printed matter are Singapore, England, and the U.S.A. Severely curtailed is the work of the Indonesian Bible Society. The situation is made more acute by the fact that the order comes at a time when there is already a shortage of Bibles in the land and the demand for them is at an all-time peak.

■ **THE ENGLISH, TOO**—At this year's General Assembly of the Presbyterian Church in England, the training of "suitable women" for the ministry was approved. Westminster College (in England) was instructed to make arrangements for a ministerial curriculum and residential accommodations for women students.

(Continued from page 33)

conference meeting, sponsored by the National Council of Churches, a widespread debate has been stirred in the nation's churches over the controversial declaration.

**The Presbyterian U.S. Assembly,** in an unusual action, combined statements from an Assembly committee's majority report with a minority statement in formulating its stand. While the Assembly formally "disapproved" the proposal for recognition of Communist China, the body reaffirmed the study conference's right to speak "on moral and spiritual problems inherent in world relations."

**General Assembly News**

*News and special feature coverage of the General Assembly in Indianapolis will be carried in the June 15 and July 1 issues of* PRESBYTERIAN LIFE. —THE EDITORS

In a related action, commissioners by a substantial vote (341-116) rejected recommendations from five presbyteries that all presbyteries be polled on whether the denomination should withdraw from the National Council of Churches. Commissioners, by a voice vote, reaffirmed the Church's "basic support" of the National Council.

**Earlier in the Assembly,** Dr. R. H. Edwin Espy, an associate general secretary of the National Council of Churches, urged commissioners not to judge the Council by public opposition. Many persons who attack the Council for becoming involved in controversial issues, he said, have "a misconception of its work."

## Church in North Korea: The Curtain Is Drawn

In the little-heard-from part of Korea north of the 38th parallel, the Christian Church is suffering through a period of intense persecution. This was the news received recently from a former *Pravda* reporter who escaped from the Communists in North Korea to seek asylum in the south.

"Religious activity in North Korea is under complete suppression," reported the newsman during a recent press conference in Seoul. "Although freedom of faith is specified in the law, the actual policy of the Communists with regard to religion is just to the contrary," the asylum-seeking reporter stated. *(continued)*

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## NEWS

**Lee Dong Joon, thirty-one,** escaped from North Korea early in 1959. A former reporter-translator for *Pravda*, the Russian Communist party organ, Lee told the opening press conference that the puppet regime in North Korea is carrying on a bloody purge campaign to weed out all reactionary elements.

According to Lee, the subject of religion is almost taboo. He stated that he has not seen a pastor or a priest performing religious duties at any time during the past four years. Most church buildings were destroyed during the Korean conflict, and the few that remained have been confiscated for use as government buildings or as schools. Union Christian College, which was established by the Presbyterian Church U.S.A. in 1897 at Pyongyang, capital of North Korea, has been disbanded for some time, according to Lee, and is now being used as a "People's Middle School."

**"Church activity** has gone underground," declared the former *Pravda* reporter. Although people are forbidden to listen to Radio Seoul, many take the risk of tuning in to religious programs beamed from outside. However, this is becoming increasingly difficult, since "a constant watch is kept on every person to see that his loyalty to the state is at all times above suspicion." In a concluding note of pessimism, Lee declared, "Life is miserable, and there is nothing to look forward to except a continual round of work."

### Kenneth Neigh Named New National Missions Leader

Dr. Kenneth G. Neigh, executive of the Synod of Michigan since 1952, has been elected general secretary of the Board of National Missions, United Presbyterian Church U.S.A. He succeeds Dr. Hermann N. Morse, who has held the post for the past ten years.

A graduate of McCormick Theological Seminary, Dr. Neigh recently served on a special national missions committee, the purpose of which was to formulate plans for a United Presbyterian ministry in inner-city areas. He has served as president of the Michigan Council of Churches, vice-president and acting president of McCormick Seminary, and chairman of the national missions 200-member staff. In addition, he was named executive of the Presbytery of Detroit in 1949.

**Dr. Morse,** one of the founders of

**Kenneth G. Neigh**

the National Council of Churches, this month ends a forty-six-year association with the Board of National Missions. In that time he has served as survey and research specialist, administrator, and spokesman for the home missions enterprise. He has guided the operations of a program covering more than 3,500 projects—churches, schools, hospitals, counseling services, and others—in the United States and the West Indies.

During the next year Dr. Morse, a former U.S.A. Assembly Moderator, will serve as a special consultant to the Council on Theological Education. In 1941 he was appointed to a special committee of the General Assembly to study the formation of the Council. Two years later, when the Council was established, Dr. Morse became its representative from the Board of National Missions, a position he has held ever since.

### The Church in Cuba: After Trouble, Help

*The people of Cuba are slowly rebuilding their lives after the eras of dictatorship and revolution. The Christian Church is helping in this vast job. The following report by Cuban Presbyterian leader Dr. Francisco Garcia describes some of the needs and the Church's plans to help meet them. In The United Presbyterian Church U.S.A., Cuba is a presbytery of the Synod of New Jersey.*

IN TIMES of trouble, a friend is one who comes in when others have departed. A Christian friend is one who is there all the time.

Cuba has been in trouble, plenty of

it. She has had seven years of sickness and bloodshed, then painful major surgery. The Presbyterian Church has extended a faithful hand in the name of Christ throughout Cuba's days of sickness and surgery. She offers her help now in days of recovery.

Cuba's present need is great. Twenty thousand Cubans lost their lives in the recent fighting. Country villages were burned to ashes; several cities were under aerial bombardment and machine-gun fire. In some parts of Oriente Province, on the eastern tip of the island, conditions are appalling.

I have recently returned from a trip to the province with church leaders from the United States. We saw what was left of the little town of Levisa, where 142 small homes were burned to the ground, furniture and all. We heard about a man who came out of a burning hut with a suitcase of clothes in his hands; he was ordered to dump it into the fire.

**These 142 families,** and perhaps forty more in the area, now live as refugees in a sugar mill barracks. The barracks are so overcrowded that people are not permitted to cook in them. If fire broke out, hundreds of people would be burned before they could get out of that heap of human life.

Then we saw places like Sagua de Tanamo, Mafo, Songo, and La Maya, where many other families are homeless. To help meet the needs of children for food, schooling, health care, stability, we are building camps in two villages—Sagua de Tanamo and La Maya. In each of these camps we hope to care for about one hundred boys and girls until the government rebuilds their homes. We will feed the children, clothe them, and provide for their medical, educational, and spiritual needs.

**Mobile health units,** working in and near the camps, will minister to these children and others—adults and children—for whom there will be no room in the new barracks-type dormitories. We will also help to rebuild about 250 small homes, making available such things as boards, nails, and cement blocks.

Funds for these camps, new mobile units, and other relief programs have been made available to the Board of National Missions through the Church's One Great Hour of Sharing offering.

**The opportunity** for service in Oriente Province is a great one, both now and in the days to come. Until the revolution ended, there was no United Presbyterian work in the province. We are initiating relief and rehabilitation programs now because we feel that it is our responsibility to help in the name of Jesus Christ whenever and wherever need arises.

We are planning, too, for the future. The people of Oriente Province should not only see Christ as a generous and compassionate passer-by; they should also be able to receive him as one who comes to stay and share with them eternal life and salvation.

—Francisco Garcia

Francisco Garcia

## Southern Presbyterians: An Assembly-full of Actions

In Atlanta, Georgia, last month, commissioners gathered for the ninety-ninth General Assembly of the Presbyterian Church U.S. (Southern). The U.S. Assembly's weeklong deliberations resulted in a number of significant actions, including a pivotal vote on the church's continued participation in the National Council of Churches *(see page 33)*.

The Presbyterian U.S. Assembly took the following key actions:

**Moderator election**—Dr. Ernest Trice Thompson, professor of church history at Union Theological Seminary, Richmond, Virginia, was elected the new Moderator. He succeeds Ruling Elder Philip F. Howerton, of Charlotte, North Carolina.

**Race relations**—By an overwhelming vote, commissioners adopted a declaration urging congregations to help re-establish liaison between whites and Negroes. The report pointed out that persons who participate in friendly relations with members of other races in


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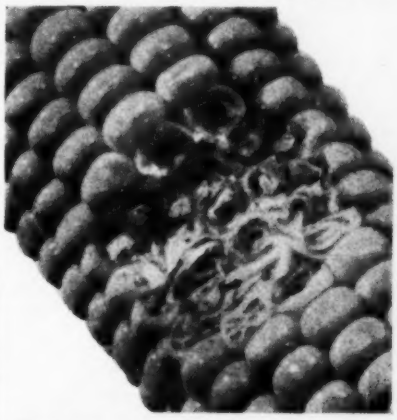

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public or who attend interracial meetings have been brought "under suspicion." As a result, some organizations dedicated to improving race relations have had to curtail activities "from fear of reprisals." Individually, Presbyterians were asked to undertake a reconciling role in interracial affairs.

**Sunday legislation.** The Assembly urged consideration of proposed laws for restricting unessential business and commercial operations on Sunday. The report declared that "civil legislation protecting Sunday as a day of rest for the majority of the American people is not sectarian legislation."

**Religion and psychiatry.** Greater cooperation between the clergy and physicians, especially in the treatment of mental patients, was urged by the Assembly. The Church's Committee on Christianity and Health was authorized to conduct a study of the "relationship between the ministry of the Church and the practice of psychiatry."

**Remarriage.** A new provision in the Confession of Faith allows a minister to perform the wedding service for divorced persons if, after examination, he is convinced of their repentance from earlier failure, and of their determination to make a successful new marriage on Christian foundations. The Assembly action endorsed the change, originally proposed in 1958. A majority of the presbyteries had voted favorably on the change.

**In Atlanta, Georgia, new Presbyterian U.S. Moderator Dr. Ernest T. Thompson *(right)* receives gavel and cross from outgoing Moderator Philip F. Howerton at the 99th General Assembly.**

**General mission budget.** A 1960 benevolence budget of $9,186,000—$125,000 more than the present budget—was adopted. Total per capita giving rose from $92.09 in 1957 to $95.00 last year. The Assembly reported a record high in Presbyterian U.S. membership of 873,071, an increase of 21,000 over the previous year. Also, fifty new churches were organized during 1958.

## World Refugee Year Begins Officially June 1

The month of June marks the formal beginning of the World Refugee Year, established by the United Nations General Assembly on December 5, 1958. The yearlong observance is intended to focus world attention on refugee problems and to step up resettlement of displaced persons *(see P.L., Jan. 1, 1959)*.

The UN has released a special emblem to symbolize the Year. It depicts a refugee protected by hands bent as though in prayer, encircled by the international organization's laurel wreath.

**Twenty-nine countries** so far have announced their active participation in the Year, which has been endorsed by the world's major religious groups. In twenty-three nations, committees have been formed to coordinate campaigns for the observance. The United States committee and the White House recently sponsored a conference in Washington of two hundred religious, labor, and business leaders to discuss this country's participation in the Year's activities.

In Geneva, Switzerland, Dr. Elfan Rees, long-time World Council of Churches' leader, recently warned a meeting of resettlement leaders that the World Refugee Year "could easily begin with fanfares in June and fade away in the dog days of August." Stressing that the Year was a period of hopes, he said that nevertheless "some of us are haunted by fear.

**"We who care** for the refugees," Dr. Rees explained, "know that this cannot be a year of solution for every refugee. But if we cannot solve the refugee problem in a year of special endeavor, we can at least solve the problems of more refugees than is possible in an ordinary year. There will, of course, be an aftermath, a kind of hangover, in the tragedy of the disappointed refugees, who will be more disillusioned in July, 1960, than ever before."

## Of People and Places

### NEW APPOINTMENTS

Dr. Thomas A. Spragens was formally installed as president of church-related Centre College, Danville, Kentucky, on April 21. An afternoon reception was held in Craik House, home of President and Mrs. Spragens and family.

● The Rev. Dr. A. Russell Stevenson was recently appointed deputy executive director of Church World Service, relief-arm of the National Council of Churches. The Rev. Dr. R. Norris Wilson is executive director. In addition to his new duties, Dr. Stevenson, a United Presbyterian, will continue to be director of overseas program for CWS.

● The Reverend A. Paul Wright is now an executive secretary of the American Bible Society. Since 1957 he has served the society as secretary in charge of the annuity and life income department. A resident of Pleasantville, New York, he is a member of the Westchester Presbytery of The United Presbyterian Church U.S.A.

### COLLEGE NEWS

Centre College, Danville, Kentucky, recently received an anonymous $100,000 gift for the development of a $350,000 student center. The building will include a large lounge and ballroom; offices for student government, publications, and organizations; a music-listening room; game rooms; and a soda fountain and snack bar.

● Huron College, Huron, South Dakota, is included in a long-term plan for support of church projects which was adopted recently by the Synod of South Dakota. Specifically, the college's $900,000 development program includes a $375,000 dormitory for men, a $300,000 library, $100,000 for faculty salary adjustment, and $50,000 for remodeling the present plant. Plans call for the securing of these funds during the next three years, with the remainder of the program to follow.

● Westminster College, Fulton, Missouri, recently announced that a total of $56,455 was given or pledged during a campaign for the college's development program. By surpassing $40,000, the institution became eligible for an additional $20,000 challenge gift which was set up by a group on the Board of Trustees. Previous gifts or pledges bring the grand total of contributions to $67,592.

**PRESBYTERIANS HONORED**

Dr. James W. Laurie, United Presbyterian minister and president since 1951 of church-related Trinity University, San Antonio, Texas, has been named president of that city's Chamber of Commerce, effective June 1. Dr. Laurie has served a three-year term as director of the Chamber.

● The Misses Annie and Elizabeth Cornett were honored recently at a worship service in First Presbyterian Church, Phoenixville, Pennsylvania (the Rev. D. A. Dunderdale, pastor). The occasion marked the seventy-sixth anniversary of their memberships in First Church.

● Mr. William H. Neil was honored recently at a service in the First Presbyterian Church, Canonsburg, Pennsylvania (the Rev. Daniel B. Eveland, pastor). The occasion marked Mr. Neil's fifty years of membership, during which period he served twenty-nine years as a ruling elder, nineteen years as clerk of session, and twenty-five years as church school superintendent.

● Mr. Samuel A. Swindells recently received tribute from the congregation of the Georgetown Presbyterian Church, Washington, D.C. (the Rev. Dr. Russell C. Stroup, pastor), for his eighty-year membership in the church. During that time Mr. Swindells served on the session for fifty-six years, and as its clerk for twenty-five years. At various times Mr. Swindells has also been a church school teacher, a member of the choir, and a trustee.

● Mr. Thomas L. Templeton was honored recently at a service in the United Presbyterian Church U.S.A., Pinckneyville, Illinois (the Rev. Robert G. Freytag, pastor), for his record of church affiliation and service. He has been a member of the former First Presbyterian Church (now merged with the United Presbyterian Church of Pinckneyville) for seventy-three years, has served as an elder for fifty-three years and as clerk of session for forty years. An inscribed Bible was presented to Mr. Temple on the occasion.

● Mr. Walter N. Hewitt was honored last month in celebration of his twenty-fifth anniversary as organist and minister of music in Prospect Presbyterian Church, Maplewood, N. J. (the Rev. Dr. Arthur Nelson Butz, pastor). At a reception following a special service, Mr. and Mrs. Hewitt were presented with a generous purse.

## For the Record

**CHURCH ANNIVERSARIES:**

**140th.** First, Enfield, Ill. (the Rev. Dr. William B. Lyon, pastor).

**125th.** First, South Bend, Ind. (the Rev. Daniel W. Fowler, pastor).

**100th.** West Park, Philadelphia, Pa. (the Rev. Robert J. Nelson, pastor).

**75th.** First, Green Cove Springs, Fla. (the Rev. Robert P. Heim, pastor). At one service fourteen members for twenty-five or more years were honored. The church and church school buildings were refurbished for the observance.

First, Bellingham, Wash. (the Rev. Arthur E. Bezanson, pastor).

**50th.** Mt. Vernon, Ore. (Mr. Warren D. Henry, student pastor).

Llanerch, Havertown, Pa. (the Rev. John W. Howard, pastor).

**DEDICATIONS:**

Community, **West Covina, Calif.** (the Rev. Henry Kent, pastor), of a new Christian education building.

First, **Shelbyville, Ill.** (the Rev. Walter J. Mehl, pastor), of an education and youth center unit.

Christ U.P., **Cedar Rapids, Iowa** (the Rev. Franklin T. Jones, pastor), of a new manse and a new organ. The dedications were a part of the observance of the fifth anniversary of the church.

First of St. Mary's County, **California, Md.** (the Rev. Charles T. Campbell, pastor), of a new church.

The United Presbyterian, **Auburn Heights, Mich.** (the Rev. F. William Palmer, pastor), of a new building containing a sanctuary, church office, and church school rooms.

North, **North St. Paul, Minn.** (the Rev. Donald E. Meisenheimer, pastor), of a new sanctuary.

First, **Ossining, N. Y.** (the Rev. Victor Baer, pastor), of a new manse.

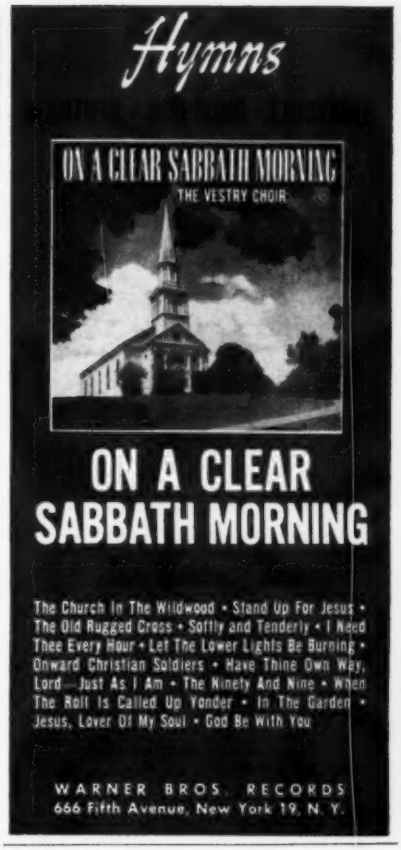
Southminster United, **Dayton, Ohio** (the Rev. Robert Lee Thomas, pastor), of its first unit—an education building.

First, **Belle Vernon, Pa.** (Dr. S. Arthur Talman, pastor), of its first unit, containing a sanctuary, fellowship hall, office, and other facilities.

Shields, **Sewickley, Pa.** (the Rev. Clifford E. Simpson, pastor), of a new addition for education and fellowship purposes.

**NEW CHURCH ORGANIZED:**

First, **Preston, Idaho** (Mr. David L. Crawford, student pastor), with sixty-three charter members.

## DAZZLED BY GRACE AND GLORY

*(Continued from page 11)*

choly spectacle of our disgrace" appear to this man whose heartbeat accelerated with every glimpse of God. The glory of God highlighted the miserableness of man.

Calvin found reason within himself for this dim view of man. At times he exhibited an ungovernable temper which he called "the wild beast." As a youth he went into terrible rages; he appears not to have improved with age, thanks to migraine headaches, much illness, bitter controversies, and the fact that he was a man.

For example, on one occasion some of his fellow pastors in Switzerland questioned the soundness of his trinitarian ideas and demanded that he sign a statement as to his orthodoxy. Calvin was enraged at the suggestion and refused to sign. Writing to Farel afterward, he confessed, "I sinned grievously in not having been able to keep myself within bounds; for the bile had taken such complete possession of my mind that I poured out bitterness on all sides." Moreover, he added candidly that, if Farel had been present, "I would have poured out upon you the whole of the fury that I poured out on others." Perhaps this is some indication of what he meant by "the melancholy spectacle of our disgrace."

### Calvin's view of man

This view of man tended to make Calvinists skeptical of, and in time downright hostile to, one-man rule. No man was to be trusted too far. Calvin at no time condemned kings as such, but he said so many harsh things about them that one begins to wonder what his opinion of kings really was. He preferred a republican rule of the aristocracy, but increasingly he leaned toward a broadened base of representation as the best means of providing the necessary checks and balances in civil as well as ecclesiastical government. His followers, quoting him religiously, were to make an art of this more extensive representative government in Holland, Great Britain, and the United States.

We see, then, that skepticism of man's goodness prodded Calvinists toward democracy. Lord Bryce once said that the Calvinist view of man pervades the Constitution of the United States. Thus Calvin's appraisal of man added a realistic dimension to Western democracy by warning man against himself and causing a spread of the base of sovereignty so as to include more of the people.

We can see Calvin's wonder at God reflected in his demand for a free church. He did not believe in the separation of church and state as we do today in this country—it was still for the most part an unthinkable proposition in the society of his time. He believed in state support of the church, both in terms of finances and, in the case of obstreperous heretics, of force. He was very much a child of his times in this regard. Yet he laid the foundation for a separation concept with his demands that the sacraments be the responsibility of the ministers and that the pulpit be free from political strictures.

**In this restored house in Noyon, in France, John Calvin was born on July 10, 1509. His father was a legal adviser to the city authorities, his mother a highly religious woman whom he often accompanied, as a boy, on pilgrimages.**

Calvin's own example in the Easter affair of 1538 made it clear that, if an issue arose between state support or a free church, Calvinists were to choose freedom. And this has been their inclination for the most part ever since. The church is the Lord's, and his will, not the state's, is to be done in it.

Calvin would not have understood Presbyterian preachers who "avoid controversial subjects" and who "never deal with political matters in the pulpit." When kings and politicians needed plain talk, they could expect it from their pastors.

We sense the feeling of a man who has time for only one glory when we read Calvin's statement on the role of the preachers: "For great kings ought not to think it any dishonor to prostrate themselves as suppliants before Christ the King of kings, nor ought they to be displeased at being judged by the Church. As they hear scarcely any thing in their courts but mere flatteries, it is the more highly necessary for them to receive correction from the Lord by the mouth of his *ministers;* they ought even to wish not to be spared by the *pastors,* that they may be spared by the Lord." The emphasis is Calvin's.

Calvin did not hesitate to assert the crown rights of the Redeemer over any sector of life, including politics; his spiritual sons historically have been of the same disposition.

The wonder with which Calvin viewed God caused him to warn kings, governors, and councilors not to take themselves too seriously. He believed firmly in civil government, whether by king or council, but he believed that it was a sacred institution and not the private domain of the rulers wherein they could strut and posture as self-generating authorities who dared be devoid of moral responsibility. The magistrates were to honor God rather than themselves, and good government was a sure way of honoring him. To the king of France he wrote, "When the glory of God is not made the end of government, it is not a legitimate sovereignty but a usurpation."

Calvin feared rebellion of the masses. His writings are replete with warnings to the people to obey their rulers, even those "of the worst character," until one wonders where Calvinists got their famous ideas of rebellion against tyranny. But this is not the whole of his teaching on civil obedience.

Almost at the very end of his *Institutes* he included a threat to tyrants which his followers were to use many times. He said that, where there was any system of representation of the people by lesser magistrates, these officials not only had the right, but even the duty, to rebel against a tyrant in the interest of "the liberty of the people, of which they know that they have been appointed protectors by the ordination of God." Calvinists took that admonition so seriously that they revolted vigorously and successfully against royal tyrants in Holland, Scotland, England, and the North American colonies.

Calvin's wonder at the glory of God filled him with an absorbing purpose to do the will of God. It was not a matter of grim duty but of high joy. There is almost an ecstasy running through his discussions on being found an instrument of God's purpose. Here we see a man absorbed not with his own depravity, but rather with the will of God and the possibility of doing it.

"This is a very important consideration," he wrote, "that we are consecrated and dedicated to God; that we may not hereafter think, speak, meditate, or do anything but with a view to his glory. . . . We are not our own . . . we are God's; to him therefore let us live and die."

What has been written above is not intended to imply that Calvin always found doing the will of God a glorious matter. Calvin was not by nature a spiritual athlete who deliberately ran uphill just because it was hard, or who snatched up crosses just because cross-bearers get stars in their crowns. He frankly did not care for cross-bearing, and much preferred "a quiet place in Germany" to the senior pastorship of Geneva. "The summit of my wishes," he wrote Cardinal Sadoleto, "was the enjoyment of literary ease, with something of a free and honorable station."

Yet Calvin became so much involved in the theological and ecclesiastical tumult of his time as to become a leading protagonist in the Reformation. Primarily this was because he had friends who could interpret persuasively the will of God to his skeptical mind, friends who knew how to bring him inexorably under the burden of doing God's will. It may surprise those who have known Calvin only as the strong-willed leader of the church in Geneva to learn that he was an accidental and reluctant performer in that city's religious drama. ". . . God thrust me into the game," he explained later.

That is, God and William Farel, the controversial red-bearded evangelist who had found Geneva beyond his own limitations in its demands. The young Calvin, with his first edition of the *Institutes* ready for publication, had been visiting Italy and Paris, and was now on his way to Strassburg (Strasbourg) with but one purpose in mind—to find a peaceful spot where he could live the life of a scholar. There was a detour on the road from Paris to Strassburg, a military roadblock, and Calvin had to go by the Geneva route. A one-night rest in the Swiss city, and he would be on his way.

But there was a knock on his inn-room


# Johnny Ah-Ti Walks In the Valley Of the Shadow

WE JUST call him Johnny Ah-Ti; we don't know his real name because he has no family to tell us what it is. He's as cuddly and loveable as a little boy can possibly be – but Death plays no favorites. When there's no food, a little boy starves as well as a man.

Johnny has never ridden a tricycle, never played with toys, never had a mother to comfort him with kisses. Until he came to us out of the fighting and famine – another of the thousands of homeless victims of a war-torn country – he had never even been warm. Yet for this little boy who never had anything, death is waiting to take the only thing he owns – life itself.

And that's the greatest pity. For this is the worst kind of death – not a hero's laying down of his life for others . . . not a peaceful going to sleep after a life of achievement. It's a death of the spirit as well as the body – because it will be as though the world had said "nobody cares at all, Johnny Ah-Ti".

But death can be defeated. Yes, *you* can do it by "adopting" Johnny or some other child in his same desperate plight. Christian Herald's Faith-Love orphanage in Hong Kong will provide everything for ten dollars a month. You will receive a picture of your child, learn his history, receive correspondence about his daily life. You may cancel at any time you wish. *Will you "adopt" a child now?* The need is desperate.

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## DAZZLED BY GRACE AND GLORY

*(Continued from page 41)*

door, and Farel stood there to enlist the talented scholar for leadership in the tense religious struggle in the city.

Calvin declined, on the basis that he was a scholar and not a public leader. He would go on to Strassburg. The older man was aroused to eloquence by what seemed to him a selfish response. "You are simply following your own wishes," he thundered; "and I declare in the name of almighty God that if you refuse to take part in the Lord's task in this Church, God will curse the quiet life that you want for your studies." Calvin was terrified. "I felt as if God from heaven had laid his mighty hand upon me to stop me in my course . . . I did not continue my journey," he wrote in recollection. Thus began his turbulent ministry in Geneva.

As we have seen, Calvin was banished from the city after a short period of work. Even in exile he was pushed by his friends into a task he tried to decline, the pastorship of the Strassburg French-speaking church.

It was not many months after he went to Strassburg that Geneva had a change of heart and began calling for his services again. But Calvin was adamant against returning. His work in Strassburg had turned out to be satisfying and constructive. Besides, he shuddered at his memories of the Swiss city. It had been a "torture chamber." "There is no place under heaven I am more afraid of," he said. Again, "I would submit to death a hundred times rather than to that cross on which I had daily to suffer a thousand deaths."

Yet he returned, for once more Farel and other friends forcefully reminded him of his duty to obey God's will, not his own. He made caustic comments about their interpretations of God's will, but Calvin's friends had hit their mark. When he gave in, however, it was his decision and, true to his nature, he took full responsibility for it. This was the point at which he wrote to Farel the famous lines which explain his seal and which were appropriated to explain the New Life Movement in the Presbyterian Church U.S.A. a few years ago: ". . . had I the choice at my disposal, nothing would be less agreeable to me than to follow your advice [to return to Geneva]. But when I remember that I am not my own, I offer up my heart, presented as a sacrifice to the Lord."

## PASTOR TO A NATION

*(Continued from page 13)*

"I had a great deal of assistance when outside duties were heavy," Dr. Boegner freely admits. "Without the help of other ministers, I would never have been able to take part in so many interesting things." He remained in the parish until 1954. The "interesting things" to which he refers include virtually every important ecumenical activity in the twentieth century.

Dr. Boegner remembers well the major crises that threatened the existence of the infant ecumenical movement. "The political situation of the world has always produced the great problems within the ecumenical movement. The Stockholm meeting of 1925 was hampered by a very evident degree of bitterness between German and French delegates as a result of the Versailles Treaty."

He recalls the Denmark meeting of 1934, when the problem of Nazi domination of the German Church was becoming acute. "It had become extremely dangerous for those German Christians who opposed the Hitler movement. I think that only the excellent chairmanship of the late Bishop George Bell avoided serious friction and a possibility of a break in our relationships. A very strong resolution was published on the German situation despite this danger to our outward unity.

"The influence of political factors continues to be a problem. At the Toronto Central Committee meeting in 1950, the delegates agreed on a resolution dealing with the Korean conflict, but there was a very strong reaction from the public in some areas. The same is true of American and South African reaction to the Toronto statements on the racial problem.

"The fact to keep constantly in mind is that differences between ecumenical leaders are not always dangerous. For example, Mr. Dulles and Professor Hromadka were in sharp disagreement at the 1948 Amsterdam World Assembly. But it was an honest, strong difference of principle. Both men granted to the other the right of Christian conviction, and the very strength of their positions provided real help in understanding the sources of the different viewpoints represented at the Assembly. Such differences are extremely healthy for the World Council, so long as they are expressed in an atmosphere of Christian love."

Dr. Boegner's activity in ecumenical circles on the international level has been more than matched by his labors inside France. In 1938 he became the first president of the reorganized Reformed Church of France. "It was a special blessing of God that the Reformed Church was reunited into a solid body before the war struck us in 1940." There was also the importance of having a unified voice for all French Protestants. "You must remember that we had a head start in France. Our French Protestant Federation was founded in 1904, the first such national association in the world. With these two achievements, a united Protestant organization, and a completely unified Reformed Church, we were in a very strong position to make a powerful protest when the persecution of Jews and the question of Nazi youth guidance became serious issues during the occupation."

He likes to emphasize the point that Protestant diversity is especially dangerous in a country where Protestants are a minority. "We must recognize that France is somewhat more Roman Catholic today than in the last generation. France at that time could be called only strongly de-Christianized. The free thinking of 1900 to 1918 was very anti-Catholic. But the Roman revival after the two wars caused a return of Catholic people to baptism and church attendance. It is an extraordinary fact that this revival was especially strong among intellectuals. The Roman Catholics continue to play an important role in French life. The Dominican and Jesuit radio and television work as well as publishing, and the remarkable lay movement, Catholic Action, demonstrate this vitality."

Dr. Boegner's Lenten radio lectures each year are an indication that he is an accepted Christian spokesman for Protestants and Roman Catholics alike. His election and continued work as president of the Protestant Federation mark the unique position he holds as the na-

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**Dr. Boegner's wit is enjoyed by Dr. Geoffrey Fisher, Archbishop of Canterbury, before the famous churchmen took part in the procession opening the World Council Assembly in Evanston, Illinois, in 1954.**

## PASTOR TO A NATION

*(Continued)*

tion's leading Protestant. Normal retirement age for French Reformed pastors is 65, with the possibility of two three-year extensions. "Since the president of the Protestant Federation must be an active minister, I have been granted a permanent extension. This makes me the only ageless man in the French Reformed ministry. I think my associates are convinced that I must be the last."

He states positively that the Roman Church is a spiritual and an intellectual power in France but not a political power. "We Protestants have full freedom to evangelize where and when we will. If we miss bringing the Gospel to the French people, it will be our own fault. There has been a Protestant revival paralleling the development among Catholics, but I am not sure it is of equal intensity. This may be because we were not so seriously damaged by the religious antipathy of the previous generation.

"There is absolutely no discrimination in France. Two high figures in the current government are Protestants. Our influence continues to be very much stronger than our numbers, largely because of the strong support Reformed people have always given democratic regimes."

There are many other people in Europe—churchmen, diplomats, and politicians—who would also say that Protestantism is a vital force in France today because Marc Boegner has made the whole country his parish.

## CAN THE CHURCH TODAY BE REFORMED?

*(Continued from page 32)*

troversies that occupied the American churches in the era from 1890 to 1935 provided the word "critic" with its emotional tone for vast numbers of Americans. A "critic" became a nonbeliever; he was a man whose spiritual ancestors were out to destroy the Bible. Modern sons of the false prophets must surely be about their fathers' business.

In the second place, criticism has not always been carried on wisely or charitably in American church life. Both word and function have been debased by grave abuses. There is every reason why a country whose Protestantism is split as many ways as a broom-end should shrink from partisan higgling. There is reason to distrust men who have talked of conscience while fostering divisive movements whose only outcome was to split off another sect. Criticism, in short, is widely believed to be a personal cavil against something established and worthy.

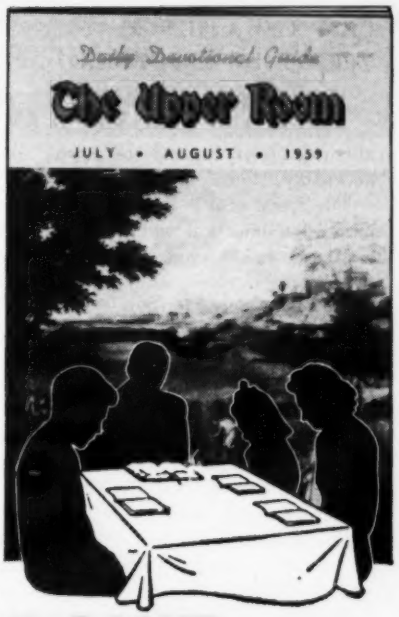
Whether critics can make a comeback after having worked under shadows as long and dark as these is a question of the utmost importance to Protestantism. For it is the church critic who is the seed of reform and the symbol of church reformability. And unhappily the institutional spirit in Protestantism is his most relentless enemy.

LET US do a bit of defining. Responsible church criticism is "churchly"; that is, it is a function of the community that owes its existence to Jesus Christ. Church criticism is practiced out of loyalty to Christ and the Church. There can be no denying that sometimes churches do learn from critics who would destroy them if they could. But it is a different matter with the church critic. He professes faith in Jesus Christ and is a working member of a congregation; he may even be an employee of a denomination. What he says about "the church," he says about himself. He does not criticize "the others," and this marks him off from all who are hostile. Above all, the thinking of a church critic proceeds from the fact of Christ's Lordship and his own confession of that Lordship. He raises one fundamental question: are we giving full and proper obedience to our Lord? Criticism of this kind is indispensable to any church that hopes to avoid a lapse into irreformability.

A cardinal fault of much criticism—to criticize the critics for a moment—has been failure to establish its ground. Many a protest against Billy Graham, for example, is little more than a comparison of taste. Billy Graham asks "Bev" Shea to sing heart-warming, old-time, association-loaded gospel songs. Criticus prefers church hymns. But has Criticus said anything about Billy Graham that puts the gospel-song-Christians under any obligation to truth or brings more than a grunt of approbation out of the church hymnbook man?

Personal criticism is a mere thread that joins the critic and his victim; criticism that is woven out of the central concerns of the church is altogether different and can never be reduced to mere clash of opinion. There is an objective basis to church criticism. Billy Graham can dismiss criticism of his taste on the ground that he does not pretend to please everyone; but none can dismiss without response the proposition that a specific evangelist may be doing little to clarify the gospel to many modern men. A critic who can produce substantial evidence that Billy Graham is offering the American people a threadbare Christianity has challenged him so gravely that any reply must be directed at the charge itself. Christians, even institutional executives, have an obligation to church criticism which they do not have to mere comparisons of taste and tradition.

Church corporations try hard to be civil to their critics, but it is not their genius to love those who damage their public reputation or find fault with them behind closed doors. Alongside the duties it was created to discharge, any large organization tends to give considerable attention to itself. Boards, for example, promote not only missions and education but *themselves*. They are costly to operate, sometimes controversial, and they swiftly accumulate traditions that call for centenary celebrations and the like. A critic is a kind of natural enemy of an organization's self-love. So the organization tries to keep him away from its constituency and may consider him a threat to the morale of the staff. If he is an insider, the boss may try to muzzle him with some direct advice about his future. If he is "out in the church," the only way to fight him is to explain him away, limit his career, and surreptitiously make the changes that he demands. It is all but impossible for any large organization to accept a critic's protest of good intentions. He is inevit-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## CAN THE CHURCH TODAY BE REFORMED?

*(Continued from page 45)*

ably a problem and may be treated like an enemy.

The worst of it is that high-riding organization injects a *moral* note into its resistance to criticism. This is apparent in a remark often heard among the church's executive persons: "I only ask one question about a man: does he promote the church's program?" A "good" man does; a "bad" one does not, however sound his judgment. In a district church meeting, there had just been presented a well-prepared recommendation that a certain program be authorized. The auspicious moment for the vote was drawing near when a younger minister arose to ask some questions. They were not stupid or hostile; but, from the point of view of the sponsors of the motion, they were ill-timed. Afterward the remark was heard: "I wonder what the executive will remember about him the next time his name comes up?" A man with no instinct for cut-to-pattern church life may receive the most awful brand of all: he is "disloyal" to the organization. Along just such lines—not truly moral but essentially administrative—are the good men distinguished from the poor.

**The practical danger** to the church life involved in rejection of the role of criticism is outlined by William H. Whyte, Jr., in his recent best seller, *The Organization Man*. As little as they may like critics, institutions nevertheless must have fresh ideas. So they ask committees to produce them with techniques such as "brainstorming": every man gives out with his most extreme ideas, no criticism allowed. Studies of this method confirm that new ideas do not develop as effectively under such conditions as when men are allowed to work alone uninhibited by fear of losing their status or their jobs. The explanation of this is not hard to find: the first step in new thought is criticism. No criticism, no freshness.

**"Creative thought"** is a kind of dialogue inside a man's mind by which he raises objections to his own ideas and the common stock of ideas he shares with those around him. Although men and women are greatly helped in this process by conversation with other persons working along similar lines, sooner or later there has to come an instant in which something *different* occurs to the person. Such key ideas are formed by men looking out of windows or staring at books they are not reading; by minds in which a jumble of facts is gradually being sifted and shaped; by an unplanned and unscheduled process operating virtually apart from the will of its owner. The job of sorting out material even goes on while a man sleeps, for the subconscious in its own mysterious way is quite active. Some people find mild physical activity congenial to this process; others need words, and they wear out typewriters with sheets of stuff they never intend to publish. What is going on is the absolutely private act of synthetic thought.

**A man staring** at raindrops on a windowpane may kill a party or worry his wife, but his critical activities offend no one. Once an idea is set loose on the public, however, things change. Criticism tends to set other minds in motion and may take on a nasty overtone when it really gets out. It may be criticism of a religious idea held by a lot of people or of a method cherished by the disciples of a school of education or social work. Some criticism touches the livelihoods and reputations of popular leaders. It touches organizations freighted with hundreds of salaries and many personal securities.

Perhaps at this point church reform ought to pull up short. Let it do its unfeeling work on ideas, perhaps even on a few thick-skinned individuals; but there is no justification for attacking an institution. If it must die, let this be in the manner of the dinosaur: a majestic toppling of a thing unable to adapt.

The futility of such reasoning stares out of the suffering and confusion that go with the collapse of institutions that had not the insight or the courage to change with the times. For a Christian whose discipleship requires obedience to one Lord, it is neither morally nor religiously acceptable to refuse churchly criticism. "Let God be true though every man be false," affirms that seasoned radical, Paul. Institutions owe something to creativity and changing times; they owe still more to the Holy Spirit whom Christ sent to be the Teacher of the Church.

**As a matter of fact,** our present institutionalism is simply the church in modern dress. While it is hard to see how under present conditions the church could do its work without its great panoply of boards and budgets, commissions and programs, there is nothing sacred about our way of doing things. And here lies the paradox: if we are to work, we must at this time work institutionally. Yet if we are to be responsive to the Word of God—Bible and Holy Spirit—we must remain receptive to any voice of protest, lest we find we have come to love our methods too well. The present danger is that we may be suffering from overlove of modern method, which appears most clearly in a distaste for critics and their function, our typical preference for promoters and boosters. It is difficult at best to make a business of asking whether we may be getting off the track in the very moments when we believe we have accomplished something. One must honestly say that most of the major denominations have better church programs than ever before. But when the image of success requires all to conform to top-rate curriculums with top-rate, up-to-date theologies; when a local church must have a chapter of a top-rate national men's program, a top-rate youth work, and must subscribe as a congregation to a top-rate church magazine, is this what we really want?

**These are times** of unprecedented success for the denominations, as success is popularly judged. Never more than in such a time does a church need its critics. Any organization, whether or not it regards witness as an explicit responsibility, in reality does speak to all observers of its strongest beliefs. A church which is impatient with its critics can only be saying something like this: "Here we are—we were founded by Jesus Christ and evidently have been blessed by him. Life in our church is a foretaste of heavenly things. Why not be like us?" How is such a church better depicted than by the Pharisee in the temple, the timeless type of all contented religiousness? Better a church symbolized by the publican, a church listening to its voices of Spirit and conscience, so aware of its faults it would rather people did not look at it—a church, in short, that cries out for forgiveness and in so doing points the world to its own Savior.

### Radio and TV

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CHILDREN'S STORY *by Shirley Bauer*

# MONTANA CAN WAIT

Matt's eyes kept straying to the catcher's mitt stuffed into one corner of Stubby Williams' desk. Matt was trying to concentrate on the arithmetic problem on his paper, but he couldn't help thinking of the baseball game after school today.

*I might be able to pay attention to this arithmetic if I could play ball with the fellows,* Matt told himself. *But they didn't ask me.*

Back in Curly Bend, Montana, things had been different. Matt had been on a baseball team, an ice-skating team, and usually the school's honor roll, too. He had had a horse and knew everybody in town.

Only this wasn't Montana. This was a city schoolroom in Illinois filled with unfamiliar girls and boys. Matt wished he could go home and polish his boots, work on his mineral collection, and pretend it was next year and he was back in Montana again.

Miss Mercer's voice brought Matt sharply back to the schoolroom. "Matthew, please pass your paper along."

Sheepishly, Matt straightened up and passed his paper along with the rest. *Miss Mercer must think we grow awful dumb bunnies in Montana. And I guess all the kids are laughing. Well, let them laugh.*

The geography lesson today covered the products of the Far West. Miss Mercer asked if anyone had ever seen any products made from western minerals.

"I have a bracelet that's made of silver," answered Jean Harper.

"My mother has a turquoise ring from Arizona," said Hank Porter.

Matt's hand shot up. "I have my great-grandfather's gold nugget."

For once, everyone in class looked at Matt. Someone snickered as if he might not believe him. Miss Mercer looked a little surprised, too, as she asked, "You have a real gold nugget, Matthew?"

"Yes, Ma'am. My great-grandfather picked it up in the mountains when he was taking a stagecoach bandit down to Tucson."

There was no doubt now that everyone was listening to Matt. He told how his great-grandfather Matthew had been sheriff of Curly Bend, Montana, sixty years ago; how his name and some of his things had been passed down through

the family all the way to Matt himself.

Before Matt knew it, class was over, and the boys were crowding around him with eager questions. "You really have a gold nugget, Matt?" "Was your great-grandfather really a sheriff?" "Could we see the nugget, Matt?"

"Sure you can see it," answered Matt. "Come on over now. I'll show you all Great-grandpa's things."

Baseball forgotten, the boys trooped to Matt's house to see the nugget. All of them were much impressed with the little yellow rock. They were round-eyed when they saw the tarnished sheriff's badge, the spurs, and the cracked leather boots. Stubby's mother had to phone twice before the boys left to go home for supper.

"Can we come back tomorrow and look at the rest of the things, Matt?" asked Hank.

Nodding, Matt said they could come as often as they wanted to. For the first time since he'd left Montana, he felt as if he were somebody again. He just wished he'd thought of that gold nugget before.

The next few days he was so cheerful that Mother asked, "Do your friends really enjoy seeing Grandpa Matt's things so often?"

"Do they ever!" exclaimed Matt. "Boy, I wish I had his old saddle out here, too."

"Maybe you should start a museum, if the boys are going to spend all their time in your room," said Mother. "What happened to that baseball team you were wishing you could join?"

"Why," answered Matt slowly, "I guess we all forgot about baseball."

It took Matt twice as long as usual, that evening, to do his homework. He kept thinking about the boys and baseball and Mother's remark about a museum.

*I never told anyone I could play first base,* he thought. *I never even asked if they needed anyone on the team. I guess I expected the guys to come running to ask me.*

Just then an awful thought came to him. *Suppose the fellows aren't interested in me after all. Maybe they just came around to see a real sheriff's badge and a little old piece of yellow rock.*

The next day after school there was the usual scramble for jackets and caps. Someone asked, "You think I could try on those spurs today, Matt?"

Matt took a deep breath. "Say, I brought my glove—you guys wouldn't want to let me try out for center field, would you? We can try on the spurs some day when it's raining."

For an awful minute Matt was sure it was just the gold nugget the boys liked after all. But Stubby tossed his cap in the air and said thoughtfully, "We already have a good man in center field. Would you want first base?"

Right now Matt didn't give a hoot if Montana *was* a thousand miles away. "Well," he grinned, "you can try me out and see how I do."

# Ministers lose their "homes" when they retire

## YOU CAN HELP provide HOMES OF THEIR OWN for RETIRED MINISTERS and their wives.

Retirement, after years of loyal service in the Church, presents a difficult financial problem for many a Presbyterian minister and his wife.

Having lived in a "manse" during their active lives, these ministers have had neither the need nor the resources to acquire a home. On retirement, they find themselves with no place to call "home" . . . and only a modest pension to cover their essential daily requirements.

### Homes-for-Retirement Plan

If you wish to know more about how you might help, address correspondence or *this coupon* to:

**UNITED PRESBYTERIAN FOUNDATION**
**156 Fifth Avenue, New York 10, N. Y.**

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### How YOUR HOME can serve . . .

To help provide a comfortable home for a faithful retired servant of the Church, you are asked to consider making your home (or its equivalent) available to the Board of Pensions . . . when you no longer need it.

By writing this in your Will, or by making a gift now, you insure that your home (or other property) will bring happiness to a minister or missionary, and his wife . . . and that it will thereafter continue to serve the Church in your name.

Such a gift could be the source of deep satisfaction to you.

*You are invited to mail this coupon promptly.*

**The United Presbyterian Foundation and the Board of Pensions are cooperating in the Homes-for-Retirement Plan.**